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EDITORIAL COMMENTS

Is it Peace?

IF the same vital question exercises men's minds, the tension of five weeks ago has definitely lessened, is in part relieved. Men have begun to breathe again though they are still doubtful whether it may not prove to be the proverbial breathing space before another crisis. And yet everywhere—such is the abnormality of the situation—the leaders of different peoples are insisting with more than normal vigour upon their desire for peace. Herr Hitler has decreed that next year's Nuremberg Assembly is to be known as the Congress of Peace. His speech at the end of April did not aggravate the situation: incidentally, he scored a number of good debating points against the "democracies." Colonel Beck's reply was firm but moderate. Signor Mussolini, speaking at Turin on May 14th, gave it as his opinion that there were "no European questions of such amplitude and acuteness" as to justify a war. True, the Milan Pact between Germany and Italy had been agreed upon before this speech but Italian papers, at least, have gone out of their way to assure the world that the purpose of the Pact is a peaceful one. No doubt, with southern eloquence and a gesture of defiance, the Duce announced: "We march with Hitler." The *Informazione Diplomatica*, however, commenting upon the meeting of Count Ciano and Herr von Ribbentrop, asserted that the general situation was "fluid rather than dangerous" and needed only "to be crystallized in definite form so as to permit the European peoples calmly to resume their work." "The Axis," according to the same paper, was "an instrument of peace and not a factor of war." The Milan discussions, we are informed by the *Giornale d'Italia*, were "inspired by a desire for peace and collaboration, a willingness to trust to time and to the reasonable prudence of other Governments." Mr. Chamberlain, speaking at the Albert Hall on May 11th, gave renewed assurance that it had never entered English heads "to isolate Germany or to stand in the way of the natural and legitimate expansion of her trade in central and south-

eastern Europe; still less to plan some combination against her with the idea of making war upon her." Referring to the German denunciation of the Naval Treaty and to Herr Hitler's suggestion that, in the event of war, Englishmen felt they would of necessity be on the side opposed to Germany, the Premier reaffirmed his conviction that this Treaty "could properly be regarded as symbolic of the desire that our peoples should never go to war again with one another," a desire which he maintained to be as firm as ever among both peoples.

Causes of Anxiety

WITH all these professions of peace why so much scepticism, so persistent a fear that war has been merely postponed? It used to be said abroad in comment upon the irregularity of English pronunciation that we wrote the word "Berlin" and pronounced it as "Constantinople." To-day there is a widespread feeling that the word "peace" uttered by Nazi lips spells something very different. The policy of getting all you can by the threat rather than the employment of force is not peaceful save in the most negative of senses. At the basis of men's fears lies the strong suspicion that individuals who have not hesitated to tear up past agreements, whenever it suited them, would not be slower to abandon new ones under similar circumstances. If treaties are to be denounced, as was the Naval Pact, for no other purpose than to register irritation, what—it might be asked—is the use of making them? "We are not concerned," the Premier has stated (May 11th), "with Germany's actions as long as they remain within the limits which the German leaders have themselves laid down." Where there is question of incorporating German-speaking areas in the Reich, we at least know where we are and what problems have to be dealt with. The number of such areas is strictly limited, particularly after the German annexations of 1938. The Danzig question remains unsolved, though the ease with which its solution would be possible, were some measure of confidence restored, may be seen from the fact that a German-Polish agreement to administer the city jointly was reached earlier this year. Once, however, the non-German Czechs were swallowed after the Sudeten Germans, we definitely did not know where we stood and unfortunately have not yet been allowed to know this. The result—fear, distrust and suspicion which have naturally

been played upon by all those forces throughout the world that are opposed to Nazi Germany. New pacts, guarantees, the building of an anti-aggression front, show how seriously this suspicion has been entertained. And yet those concerned insist—and the world accepts their statement—that their “anti-aggression” is exactly what it professes to be, a defensive arrangement to protect and preserve peace. On the other hand, these measures are interpreted inside Germany (what percentage of the German people believe in the interpretation we cannot say) as a policy of encirclement. The good German is once more, as in the years before 1914, ringed round with naughty and jealous neighbours who desire to thwart his natural and quite proper aspirations. This is the old bogey that really frightened so many Germans before the War and can be used by controlled propaganda to frighten them now and to make them accept their own aggression as a method of defence.

The Outcome

WHAT is to be the outcome of all this? Want of understanding, mutual distrust, intensified by the irresponsibility and bias of propaganda and of Press, make peaceful settlement doubly difficult to achieve. The leaders in every country assert that war is no solution and that the issue of a European war would be disaster for everyone concerned, and yet they behave as though force were the only argument. The futility of war is sufficiently shown by the fact that Germany was defeated in the greatest of all wars scarcely twenty years ago, and now the whole world is afraid of her. An interesting correspondence in *The Times* of last month which may be summed up under the heading “Conciliation or Intimidation” reveals a grave difference of opinion among Englishmen upon the attitude to be adopted towards Germany. The “intimidators,” like Lord Cranborne, argue that peace can be secured only by a balance of force which will prevent the aggressor from acting because of the fear of consequences. Once he realizes that he can gain nothing by force, he will be ready—so runs the argument—to negotiate and make agreements: for that will be the only thing to do. For any other policy to be successful, wrote Lord Cranborne (*Times*, May 6th), “there must be advances from both sides. Both parties must want a compromise. . . . There is no evidence that the

German and Italian Governments do want a compromise. All the evidence is indeed to the contrary. Compromise is abhorrent to them." This is surely the equivalent of saying that you will not have peace until you are in a position practically to dictate to Germany, a position difficult to secure and even more difficult to maintain. The "conciliators," led by Lord Rushbrooke, had none too easy a case to put, especially as willingness to negotiate and to make concessions is so easily interpreted as weakness. The policy of "intimidation" plays, however, into the enemies' hands: they may refuse to be intimidated or use your policy to unite their own population in a common will to war.

Surely Appeasement

WHATEVER measures of defence have to be taken at the moment and however ready this country may be, and should be, to withstand attack, it is most necessary to keep the thought of peace firmly in our minds as the only ultimate solution worth considering. It is easy to allow oneself to imagine the worst and to assume that war is inevitable. War is never inevitable: the fatalistic belief that it cannot be avoided may itself help to bring it nearer. It was therefore surprising, as well as to be regretted, that a Liberal leader, speaking in the debate of May 19th, should suggest that any "harking back to appeasement would discourage the men of peace and play straight into the hands of the men of war in Germany." He deplored the recent correspondence in *The Times*, that is, the letters of the "conciliators," and hoped that they would be publicly disavowed by someone in authority. By all means let us have full military preparation: under present circumstances rearmament is justified, even necessary, though we cannot but lament the collective madness which has imposed this need upon us. The further suggestions made in the same speech, that friends of England were distressed, and her own prestige lowered by the return of the British Ambassador to Berlin and the presence of the British Ambassador at the Victory March in Madrid were most unfortunate. What could be gained by breaking bridges, by causing irritation which often rankles more sorely than a substantial grievance? The speaker's annoyance at the presence of a British representative at the Victory March makes us feel that the nature of the Spanish war is still misunderstood. If

Franco's victory is regarded as the triumph of aggression which should have been prevented by the "peace-loving anti-aggression" Powers, one might well be a little suspicious of "anti-aggression" activity elsewhere.

The Short and Long Term

IN the same debate the Premier defined an attitude which was reasonable, marked by a constructive will for peace and yet which took account of national needs. Peace, he insisted, could not be bought at the price of concessions, if these were to lead to further crises and unreasonable demands. Before concessions could be made, that is before there could be any solution which promised to be permanent, confidence and an atmosphere of good will must be restored. With this proviso he was able to distinguish between a short-term and a long-term policy. The former included military preparedness and certain guarantees to other Powers which he likened to "First-aid treatment given to avoid any further deterioration in the situation." But this was not to create opposing blocs of States looking fiercely at one another and taking it for granted that war must one day come. The long-term policy supposed a calmer atmosphere and a mutual willingness to give and take. That this might involve "some adjustment of the existing state of things" was fully recognized by Mr. Chamberlain. What is necessary is that claims should be put forward dispassionately and with reason, and that guarantees of some kind be added which may help to dispel the prevailing distrust. It is perfectly obvious that no obstinate clinging to the *status quo* will provide a basis for permanent peace. Professor Ernest Barker, intervening in *The Times* discussion, made two excellent points. There is, he stated, a tangle of frontier problems round the Vistula and Danube which did not begin yesterday and will not be ended to-morrow. The only possible method, other than war, of dealing with these problems is that of "conference, experimental solution, and subsequent revision of such solution." His second point concerned the inequality of access to Colonial territories and markets: this is the old distinction between the "haves" and "have-nots." It is clear that this question must ultimately be faced, even if with our present suspicions of the "have-nots" it may not unjustifiably be postponed.

Danzig

OF immediate problems, that of Danzig is one of the most acute. That it is no simple one is shown by the compromise solution made in the Peace Treaties which gave the city a special status under the League of Nations. The facts are as follows. Danzig was and is a German city : in the 1929 census it contained only 15,000 Poles out of a population of 400,000. During the Middle Ages it was a member of the Hanseatic League until in 1454 it passed under the rule of the Polish King : but even then it retained its ancient rights and liberties and controlled the Polish sea trade with foreign countries. Thus the town was for more than three centuries under Poland though it administered its own affairs, until the second Polish partition of 1793. But, it must be noticed, Danzig owed its prosperity to its position as the port of Poland : and as far as the Poles are concerned, control of the city was a vital interest since otherwise they had no access to the sea. This was clearly recognized by Frederick the Great who asserted : "Who rules over the mouth of the Vistula and the city of Danzig will be more master of Poland than the King who rules there," and again : "When we have acquired this country there will not only be a passage cut between Pomerania and East Prussia but we shall have a bridle on the Poles and be in a position to dictate to them, because the Vistula is the only avenue for part of their merchandise." This judgment of the *alte Fritz*, as the Germans call him, still holds good : the cession of Danzig to an unfriendly Germany would practically cut off Poland from the sea. And this in spite of the new Polish port of Gdynia which in 1937 harboured a larger tonnage even than did Danzig. Judged in terms of value, 65 per cent of Poland's trade is carried by sea ; in terms of volume the proportion is even higher—over 75 per cent. It is clear then that both countries, Germany and Poland, have serious interests in Danzig, and neither Power can dismiss the claims of the other. The only equitable solution is some form of compromise, some joint agreement as to the city's future administration and welfare. At present, the Poles complain that an anti-Polish spirit is being deliberately fostered in the city : the Germans, that it has been treated unfairly by comparison with Gdynia. Neither complaint is wholly unjustified, but such evils are not likely to be remedied except through honest co-operation between these two peoples.

The Russian Bogy

WHAT of the Pact with Russia? There are strong reasons for believing that the Russian leopard has not changed a single one of its spots and also that it is an ally of very doubtful worth. And yet large and influential sections here apparently desire some kind of alliance with the Soviet States. We pointed out last month that to suppress Nazi-ism with the aid of Bolshevism would be a rare example of casting out devils by Beelzebub: it would certainly be a risky process, not merely for the Nazis but for ourselves as well. Catholics will detest close association with the Soviets and many of them feel that such association might raise grievous problems for themselves were they called upon to fight in such company. Mr. Chamberlain is clearly doing his best to find a middle way between alliance with, and complete disregard of, Russia. His speech (May 19th) showed that he was conscious of the many difficulties. One of these is the clear disinclination on the part of Poland and Roumania to have anything to do with the Soviets: they have sufficient knowledge of them already. A second was the unfavourable effect such an alliance would have on countries like Spain, Portugal, and the South American Republic: they too know from experience what Soviet activity implies. The Premier pointed to the need for caution in negotiations with Russia. His object was not to secure alliances, particularly an alliance with Russia that could scarcely fail to give some measure of approval to the Russian system, but to build up an association of countries which would be willing to resist aggression. The Soviet answer has been to insist upon closer alliance before it will give any guarantees at all. Were Russia normal, this position would be intelligible: in the present state of things it is dangerous on many grounds.

Japanese Reactions

ONE political reason why British statesmen hesitate to commit themselves to a Russian Alliance may be found in the changing attitude of Japan. Though the Japanese remain opposed to Communism and on the whole hostile to Russia, their enthusiasm for the Anti-Comintern Pact has distinctly cooled. Moderate opinion appears to be in the ascendant and the partisans of a triple alliance with Germany and Italy, though still vociferous, are no longer strong

enough to enforce their ideas upon the Government. The Chinese campaign, which shows no sign of ending, has sobered the martial aspirations of the Japanese and shown that they have misjudged China. A Tokyo newspaper, the *Yomiuri*, remarks naively: "The resistance which the Chinese have shown in battle is amazing." Part of the estrangement between Japan and Germany is due to the fact that German military advisers remain on the Chinese staff and Germany continues to ship large stores of military supplies through Hong Kong to the Chinese forces. England's new policy of "anti-aggression" and the clear evidence that the United States are in sympathy with England have brought it home to the Japanese that better relations with these two Powers is a wiser and more profitable programme than any association with Powers in Central Europe. The recent guarded expression of general sympathy with the Axis instead of a participation in the Italo-German Alliance, which might have been realized twelve months ago, is an indication of this change in Japanese outlook and policy. A full-blooded alliance between England and the Soviet might put an end to this new development unless it were made perfectly clear that such an alliance involved British commitments only on Russia's western frontier. But this change in the Japanese outlook, recorded by many observers, may have immense consequences in further Asia and the Pacific, and may also help considerably towards the preservation of world peace.

A Pope of Peace

RARELY, if ever, in recent years has world opinion been so full of respect for the Holy Father and the Holy See as to-day. The tributes paid by the Press to the memory of Pius XI were remarkable. There was a note of sincerity in them which showed that men recognized the unique position of Christ's Vicar upon earth and his exceptional power for good even when they were not ready to accept his spiritual authority. A similar appreciation of Pius XII is apparent practically everywhere, and among his chief qualities which have impressed themselves upon the world's imagination is his keen desire for peace and his readiness to use diplomacy and to make approaches to Governments in order to secure this end. Significant it is that Pius XI died, as we are told, with the word "peace" upon his lips, and that the first address of

the new Pontiff should have been an ardent exhortation in its cause. It is equally significant that Pius XII's first adventure in diplomacy was connected with the efforts of Benedict XV to bring the World War to an end in 1917. He arrived in Munich late in May of that year and shortly afterwards interviewed the Emperors of Germany and Austro-Hungary as the Pope's messenger. His efforts then were not destined to succeed: had they done so, he would have been known more than twenty years ago as one of Europe's great statesmen. To-day the cause of peace is as dear to him as it was then, and his efforts to bring together Governments and peoples are not only a proof that he is the Christian Father of them all but also a great encouragement and comfort to his spiritual children throughout the entire world.

Prayer for Peace

CATHOLICS will understand that they possess in prayer one of the most valuable aids towards peace. To implore the divine help that those in authority may be guided aright, that a cool sense of reason and responsibility may descend upon a world inflamed by passion and rendered morbid by propaganda—this is, surely, the duty of every Catholic. During the past weeks special prayers for peace have been said in every Mass, the month of our Lady was dedicated in a special manner to that purpose, and that month is crowned by Pentecost, the feast of the Holy Spirit, who is the spirit of Divine Love and Peace. The peace for which we pray is not only the present avoidance of war, no mere removal of to-day's tension but a gradual settlement of strife and quarrels on a basis of justice and with a true sense of the brotherhood of men which cannot be realized adequately unless it bring with it an awareness of God's fatherhood and the association of all human creatures in Christ. Among non-Catholic bodies there has been a similar call to prayer. This is as admirable as it was necessary. The appeal of their leaders to English non-Catholics paid tribute to the example of the Holy Father and was described (*Times*, March 17th) as "an independent but real association with the appeal which His Holiness the Pope has made." It is unfortunate that the Dean of St. Paul's, referring to the responsibility of Christians (*Times*, April 27th), should write that we might see great things "if the Pope could forget for a while that he is

infallible and his Church the only true one." Such a statement is offensive to Catholic ears and completely misses the point. If the Holy Father could forget that his is the only true Church, and indeed, unless his Church is the only true one with principles to uphold, and an authority to teach and guide, then his leadership in this great cause of peace would fail of its influence and effect. It is *because* he is Christ's Vicar upon earth that he is the supreme peacemaker.

The Spanish Triumph

THOSE who imagine that Spain after Franco's victory has become little more than a colony of Italy or Germany would do well to read an account of the triumphal conclusion to the war recently celebrated in the capital. That the New Spain is Spanish through and through was symbolized by the array of historic banners carried to Madrid. They included that raised by the Christians against the Moors at Navas de Tolosa, the flag of Lepanto which saw the defeat of the Turkish fleet, the pennant of Christopher Columbus and the Catholic standards of Ferdinand and Isabella. The whole pageant was steeped in memories of the glorious Spanish past and was rich with a note of Spanish history and tradition that gave the lie at once to the silly and malicious pretence that Franco's was not a genuine Spanish movement. Reports from Spain show how deeply the Catholic Faith has been stirred by what *The Times* (May 17th) calls "the victory of tradition and religion over the heterogeneous amalgamation of extraneous doctrines upon which the Republic built a house of sand." Strange, almost, to find them recognized at last! Two years ago they were the pure cream of democratic belief. From hiding-places all over the country statues, pictures, and religious treasures have been recovered, and their reappearance is welcomed with enthusiasm by the people. The statue of our Lady of Covadonga has been found in the Spanish Embassy in Paris: and a French paper reports (*Le Matin*, April 21st) that chalices, monstrances, ciboria and other sacred vessels were found in the diplomatic luggage of a well-known Republican Minister. Under careful leadership war-ravaged cities are being restored and the problems of reconstruction are being calmly faced. A *Times* report (May 19th) echoes the old lament that "it seems as if education must fall back into the inadequate hands of the

Church." That the educational system in Spain needs much improvement cannot be doubted, and the reporter's sentence does admit of a double interpretation. In a recent work, "America Looks at Spain," written after a visit to that country by a non-Catholic American business man, we are reminded that "probably the only good secondary education in Spain had been for a long time carried on by the Society of Jesus," a testimony which hints that the inadequacy, where it existed, was that not of the Church but of the State.

The Royal Visit to Canada

THE Royal progress through Canada has naturally given great pleasure and happiness to the members of that Dominion. The simple, natural manner in which the Royal visitors have received all those brought into contact with them, has created an atmosphere of affection and respect which no mere pomp or pageantry could have produced. Canada is His Majesty's most Catholic Dominion overseas where 40 per cent of the inhabitants owe spiritual allegiance to Rome. Indeed, the visitors' first experience of that land was had among people almost entirely Catholic. Quebec, the older of the two cities they first visited, was founded by de Champlain in the reign of the French King, Henry IV, and was the seat of the French administration until its capture by the English in 1759: the city has remained intensely French in culture, and in religion definitely Catholic. Montreal, the later and now larger town, is not exclusively French or Catholic but for all that has only 25 per cent of English or Protestant inhabitants. This district of Canada has an added interest in British Colonial history for it was here that the English Government first learnt the wise and humane policy of respect for the culture and religion of minorities, a lesson it had not learnt when the American colonies revolted against it and which it took many centuries to apply in the home country. Canada is a further proof, in these days of excess of nationalism and hypersensitive racial feelings, that peoples of different origin, culture and religion can live together in reasonable harmony and at the same time agree to differ and, while they differ, agree. The Royal sojourn in the New World is to conclude with a visit to the President of the United States, and this visit has aroused much enthusiasm in advance. May it help towards a closer understanding between the English and American peoples!

Settlement in British Guiana

THE fact that the English Province of the Society of Jesus is responsible for foreign missionary work in British Guiana gives us not unnaturally an added interest in the proposed settlement of refugees in that colony. This portion of Guiana was taken over from the Dutch who had installed themselves on the alluvial soil along the coast where the well-known Demerara sugar was grown. The colony is divided into three districts named after the three principal rivers, the Essequibo, Berbice and Demerara. Practically all the present settlers live near the coast: nine-tenths of the country, of an area equal to that of Great Britain, is virgin forest, left entirely to the Indians. Some years ago when there was question of establishing a new home for fugitives from Assyria, a special commission reported upon the possibility of settlement in the hinterland of the colony. The verdict was an unfavourable one. The suggested area for settlement was the Rupununi savanna, situated between the river of that name and the Brazilian frontier. Now that the refugee problem is far more acute than ever, the same project has been revived. There are many difficulties. At present the most direct approach to this hinterland is by open boat up the Essequibo and along the Rupununi, the journey involving the passage of fifteen cataracts and taking at least three weeks. The only other way to reach the savanna is to go by steamer up the Berbice and then to follow the cattle trail cut through the forest about fifteen years ago. A recent commission recommended "trial settlements" of three to five thousand carefully chosen young men and women, a scheme which would demand an outlay of £600,000. The report concludes, however, with seven points which have still to be "clarified." A letter to *The Times* (May 20th) pours a cold douche upon the plan and points out that for the transfer of thousands of people a first-class cart road is required, and preferably one suitable for lorries: the preliminary survey necessary would occupy several years: and without adequate roads and proper survey colonization is impossible. A further recommendation of the commission was that the forest might be cleared in places otherwise fit for settlement: but this would involve considerable native labour. Judged by the hesitant character of the Report and the criticism of experts which it has evoked, the project would not appear to be very practicable.

PENTECOST

PENTECOST is to some a tantalizing feast. It seems to promise so much and give so little. It baffles. It is the feast of the Holy Ghost, to be sure, and commemorates His first coming down on the Apostles. But beyond this somewhat meagre and unsatisfying historical fact it tends to be vague and perplexing. "There appeared to them parted tongues as it were of fire . . . and they were all filled with the Holy Ghost." How smoothly the words slip by! They are familiar, but by long use have acquired an almost archaic sound as of some far-off, forgotten thing. The rushing wind, the fiery tongues, the gift of divers speech sound to us, two thousand years later, almost unreal, so remote are they from our ordinary life and experience.

But such a view is superficial. There could be no greater mistake than to regard the work of the Holy Spirit as accomplished in some distant past and merely commemorated each year as Pentecost recurs. For Pentecost is both consummation and beginning. It is the crowning triumph of the work of redemption that the sons of adoption should receive the gift of the Spirit, whereby they cry Abba, Father; and to all time Pentecost must rank with the greatest of the Church's feasts. But it is also the inauguration of an age-long activity which has transformed the handful of disciples, "all together in one place," into that great multitude which no man can number, which is the Church, one, holy, catholic, apostolic, militant, suffering, triumphant, which dates from that distant Pentecost and is to endure as long as time. This is the work of the Holy Spirit.

For He is the *Spiritus Vivificans*, as we acclaim Him in the Creed. He is the principle of growth, movement, development, activity, life, as opposed to stagnation, rigidity, formalism, death. As in the beginning He brooded over the formless void and drew order out of its chaos, so in the sphere of supernature He is the very life of the Church. "What the soul is to the body of man," says St. Augustine, "that is the Holy Ghost to the Body of Christ which is the Church" (*Serm.* 277, in Pent. i, c. 4). Over her many-sided activity, doctrinal, pastoral, priestly, devotional, He exercises a loving providence and authority. Our Lord promised the

Apostles that the Paraclete should remain with them for ever, teach them, remind them of all they had heard from Him, and lead them into all truth. And the promise has been fulfilled, not by the proclamation of new truth, but by the giving of form and connexion, coherence, development, growth, and quickening to the Faith once delivered to the saints.

The history of dogma is the record of the work of the Holy Spirit, making explicit what was in the beginning implicit and less understood, enlightening, directing, developing, and giving to the Church an ever firmer grasp and deeper understanding of the content of revealed truth. We have but to reflect on the gradual unfolding, as the centuries passed, of the whole systems of truths that centre in the Incarnation, the Blessed Trinity, in Mary as Mother of God, in the Blessed Sacrament, or in the teaching office of the Church and the position of the Sovereign Pontiff, to realize how continuous, how varied, how vast has been the work of the Holy Spirit. Such a process of orderly development of thought and life over so long a period is outside the record of human experience, and history furnishes no parallel to it. Temporary setbacks, even approaches to the verge of disaster, only serve to emphasize the protection she has enjoyed; and she may well and rightly appeal to herself as a motive of credibility and an irrefutable testimony of her divine commission (Vatican Council, c. 3).

More personal, however, to all of us is the work of the Holy Spirit in the heart of the individual. It is under His guidance that the soul grows and develops. His activity is many-sided, as varied as that of the life of the soul itself. But He is pre-eminently the Spirit of Light and of Love. His light is not the cold light of intellect. He is the *Lumen Cordium*, and the illumination He gives is akin rather to intuition than to a slow reasoning process. But before all else, and according to His very nature, as the substantial mutual love of Father and Son, He is in the soul the Spirit of Love. The charity of God is poured out in our hearts by the Holy Ghost who is given to us. It is as the Spirit of Love that He dwells in us, elevating all our relations with God from the plane of duty to that of affection. The life that He seeks to develop in the soul that yields to Him is that life of supernatural love by which even here and now God is somehow realized and prized above all else. This appreciation is not of the feelings but of the will. The criterion is supplied by our Lord Him-

self : He that keepeth My commandments, he it is that loveth Me.

All His relations with the soul are on the plane of friendship. He is the *dulcis hospes animae*, her pleasant guest, not a mere boarder or lodger on a business footing. As a guest and friend it is His delight to give. He is the *dator munerum, septiformis munere*. His gifts are not the theological virtues as such, but rather certain dispositions which He induces, rendering supernatural action less difficult, more prompt, even pleasant. The gifts thus differ from the virtues in giving not merely the possibility of action but also a certain facility in response to the promptings and inspirations of the Holy Spirit. His design for the soul is to lead it to the highest perfection of which with the aid of grace it is capable; and, when we are speaking of the supernatural order, perfection is only another word for the love of God. Yet freedom remains. We can resist the Spirit's promptings and turn from His pleadings, preferring the tangible goods of sense. Short of mortal sin, which means His deliberate ejection and banishment, such inattention can wound that friendship which it has been His endeavour to set up. It can, in St. Paul's phrase, contristate the Spirit.

But in the soul that yields to Him and is responsive to His promptings His work resembles that which He does for the Church at large. The visible signs of His presence on the first Pentecost were fire and the gift of tongues, symbolizing love and knowledge—*Verbis ut essent proflui et caritate fervidi* (Hymn for Lauds). These are His gifts beyond all others. It is a commonplace in the history of the saints that the simple and uneducated among them had an extraordinary knowledge of the things of God. Laybrothers who had never studied theology, St. Paschal Baylon, the Franciscan, St. Alphonsus Rodriguez the Jesuit, for example, were acknowledged masters of spiritual things. Any priest who has dealt much with souls can recall similar instances in his own experience. Such souls have knowledge of God, as opposed to knowledge about God, which is all that theology of itself undertakes to give. With this knowledge goes that almost instinctive appreciation of spiritual things, that spontaneous discernment of what is right or correct in any particular situation which we pray for in the collect: *Da nobis in eodem Spiritu recta sapere*, grant us a relish for what is meet and just, as the old translation had it.

With knowledge goes love, a love that is intense, yet not sensible nor a matter of feeling; yet a love that dominates and overpowers the heart, instinctively expelling from it all that is morbid or inconsistent with itself. This love is at once the foundation and consummation of all mystic union, which is the life of love. Hence it implies suffering, for *Sine dolore non vivitur in amore*, as all the mystics testify. The outstanding instance of this is the soul of our Blessed Lady in which the Holy Spirit completed His design unimpeded by the slightest shadow of attachment to earthly goods. Mind, heart, and will were entirely at His disposal and in most intimate sympathy with all that He would accomplish in her. Her exceptional graces of the Immaculate Conception and her divine Maternity made her a unique subject for the work of the Holy Spirit.

It is a sharp descent from this region of divine contemplation to that of power politics. But while the devotional life of the Church is unceasing no matter what the state of the world around her, she has yet to live in the world and make her account with it. She never has been, and never will be at her ease in the world, any more than she is ever to conquer the world and subject it to herself; for she too must proclaim that her kingdom is not of this world. Our Lord prayed for His disciples, not that "Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." It is part of the work of the Holy Spirit in regard to the Church to keep her from evil in the midst of a hostile world. There are powerful forces in Europe to-day which threaten evil to the Church. Many nations are living almost on a war footing in what is nominally peace time. Millions are being spent every year on creating the forces of destruction, which in a calmer atmosphere would be judged to be little short of insanity. Fear, suspicion, jealousy, distrust are poisoning the relations between States. We have travelled far from that tranquillity of order which was the ancient definition of peace. It is a commonplace of public speeches that the forces of evil are in the ascendant.

So calamitous a situation surely cries aloud for the benign influence of the Holy Spirit, whose attribute it is to bring order out of chaos and to re-create and renew whatever He touches. The Holy Father has called on us to pray especially during the month of May, dedicated to the Queen of Peace and culminating in the festal octave of the Holy Spirit, that

He may deign to exert His power on our behalf and take control of the affairs of our time; and that He may give to States and their peoples wisdom and understanding. And if it is difficult to pray for supernatural gifts on behalf of those who deny the very existence of the supernatural, it is at least allowable to beg for the humbler but most useful boon of common sense and the absence of that greed, that *pleonexia*, which Plato so much dreaded as the vice most dehumanizing alike to the body politic and to the individual. We have a long and weary way to travel if we are to get back to even an elementary stage of the reign of social justice, the absence of which is the fertile source of so many of our ills. But to secure even the first step to such a consummation would be a welcome advance; and such a step would be the prevalence of saner counsels in the conduct of affairs, the mitigating of jealousy and suspicion between the nations, with the resultant better understanding of and more generous attitude to one another. Such gifts we may confidently implore the Holy Spirit to bestow.¹

For our own individual lives more confidence in Him, more attention to His presence, more readiness to yield to His guidance would make for peace and calm in the midst of the turbid confusion of public affairs. Indeed, if the effect of such disorder is to drive us to implore the Holy Spirit's aid and to turn with greater trust to Him, blessing has come out of the curse and good out of the evil. And if such an attitude could be multiplied throughout the Christian world, a strong movement of prayer would have been initiated, and prayer not seldom influences action. "Pour forth into our minds, we beseech Thee, Lord, of Thy mercy, the Holy Spirit, by whose wisdom we have been created and by whose providence we are governed" (Collect for Saturday in Whit-Week).

HENRY KEANE.

¹ Since the above was written, it is encouraging to see how wide and ready has been the response to the Archbishop of Canterbury's appeal for special prayer to the Holy Spirit at this season for guidance in the conduct of public affairs.

EDITORIAL NOTE

All contributions submitted to the Editor must be typed and be accompanied by a sufficiently large stamped addressed envelope—stamps (or Post Office coupons from abroad) alone will not suffice. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research. They should not ordinarily exceed 3,500 words, and must be intended for exclusive publication in the "Month," if accepted. As a general rule, subjects dealing with the exposition of theology and ethics are reserved to the staff.

THAT RUSSIAN ALLIANCE

WHEN one is shouting for volunteers to extinguish a fire, it is not customary to ask them what are their views on predestination or how they feel about the income-tax. Anyone's help is acceptable unless, of course, you have a shrewd suspicion that your new associates are far keener on knifing you than on putting out the fire. A drowning man does not generally inquire into the social correctness or religious orthodoxy of a rescuer before he consents to be dragged ashore. Mormon, Moravian or Moslem—it is all one to him where the procedure of first-aid is concerned. But suppose he had recognized in the approaching swimmer that very same cannibal chieftain from whose clutches he had recently escaped—he would probably prefer to fend for himself: the price of rescue might well be too high.

Such is the argument in favour of closer association with the Soviet States, and such the danger which is clearly seen in it by Catholics and by many others besides. It is not surprising that in their search for partners against possible aggression the Western Powers should turn their eyes in that direction. Any help, they would have argued, is better than none at all. It is still less to be wondered at that those Englishmen who had no objection to Russian interference in Spain, or at least preferred it a thousand times to that of Italy or Germany, should now advocate Russian co-operation against the Nazis. How widespread this desire may be it is not easy to determine. Speaking in the House of Commons on May 11th Miss Rathbone referred to a "strong manifestation of public opinion, as tested by the Institute of Public Opinion, in favour of a military alliance between Great Britain, France and the Union of Soviet Socialist Republics." "This important scientific test," continued the Independent member for the English Universities, "showed that 87 per cent answered 'Yes,' 6 per cent were against, and 7 per cent gave no answer." Mr. Butler, the Under-Secretary for Foreign Affairs, seemed unimpressed though he asserted that he was "always interested in scientific tests." Statistics are odd things to play with. Had the voting papers been handed to student societies of the Left, the percentage might almost have reached the triple figure. However, I am prepared to

believe that at the present moment the number of those who would welcome an alliance of this kind is considerable. On the other hand, the mere idea of co-operation, and still more of war waged in common with the Bolsheviks causes the gravest misgivings to very many, and Catholics in particular are in serious doubt whether this co-operation, on the part either of Government or individual, could morally be justified. "Trust the Premier" is a watch-word we have been given: it is a sound piece of advice since Mr. Chamberlain has shown himself thoroughly deserving of this confidence. The slow progress of the Russian talks, the secrecy with which they have been conducted as well as the known divergence of aim and proposal on either side are clear indications, however, that responsible English Ministers are aware not only of the possible, should we say "problematical," value of this association but also of the dangers latent within it. The Soviet plan, "at once more comprehensive and more rigid" would, it is insisted in a *Times* Editorial (May 12th), "have aligned Great Britain in an ideological front, which conforms neither to the general outlook nor to the interests of the British people. Great Britain stands for good faith and good neighbourliness in international affairs, not for Communism or Fascism."

A more damning indictment of any pact with the Soviet than that which is contained in these quiet words, could scarcely be imagined. "Good faith and good neighbourliness" indeed! This is something the Soviets have never practised nor professed. Their main object remains what it has always been, that, namely, of stirring up world revolution. As recently as 1935, in the seventh Comintern Congress, this was formulated in the old familiar terms: "We make no secret of our standing order to transform every Imperialist war into a civil war, an order which, when war occurs, remains our central and fundamental purpose." At the same Congress Comrade Dimitrov, the General Secretary of the Communist International, elaborated this statement further: "We are sometimes accused," he asserted, "of deviating from true Communist principles; this charge is both false and ridiculous. We would not be true disciples of Marx, Engels, Lenin and Stalin if we did not know how to vary our tactics and our activity according to the opportunity of the moment. But all the changes and the 'zig-zags' of our tactics have one object, and one object alone: the World Revolution."

The curious opinion prevails in certain English quarters that Bolshevism is more friendly to Western democracy than to Nazi-ism. This is partly due to the unfortunate sympathy wasted upon the Soviet-influenced Republicans in Spain. The truth is, of course, that Bolshevism and Nazi-ism have a great deal in common.¹ Germany and Russia are essentially police-States allowing, in the first case, no large measure of liberty, and, in the second, no freedom at all to their subjects. Both are dangerous to other countries, the former by the threat of war, the latter by more subtle propaganda and interference. The one parades its cavalry along the frontier, the other pushes its "Trojan horses" well across it. Bolsheviks thunder against "Fascist" and democrat alike: but except for their more immediate fear of Germany, they are opposed more fundamentally to the States as to the persons that can be ranked as the "haves": and as far as States are concerned, the "haves" are the democracies of the West. It must be remembered that Bolshevism was not a revolution against the Czarist regime—this had collapsed long before the Bolsheviks came to power—but precisely against a liberal, democratic system erected amid the ruins of autocracy. Partnership with another country whose professed purpose is to bring about the ruin of its partner is something best left severely alone.

The moral question quite apart—for this has been treated at some length in the weekly Press—there are many reasons why we should think long and calmly before associating ourselves in any manner with the Soviet States. The reawakened fear of Germany after the occupation of Bohemia has made many persons forget the lessons of the last September crisis. And one of these lessons is to be sought in the attitude then adopted by these States. There was a notable difference of behaviour among Communists in their "spiritual" home and abroad. Abroad they were bellicose to a man, they were eager for war with Germany, insisting that Great Britain and France must defend Czechoslovakia whatever the consequences to themselves. When the Munich agreement was concluded there arose a violent chorus of Red voices throughout the world that Czechoslovakia had been shamefully betrayed. M. Dal-

¹ Rumours of a coming *rapprochement* between Nazi Germany and Soviet Russia are occasionally current. But with Herr Hitler's thorough dislike of Bolshevism such *rapprochement* is unlikely. *The Tablet* (May 13, 1939) reproduces from *Le Matin* the precise terms of a German-Russian Treaty signed in 1933. There are many who think that a certain similarity in methods and the totalitarian spirit common to both will eventually bring them together.

adier, speaking at the Radical-Socialist Congress (October 27th), mentioned the one party in France that had been "partisan de l'intransigeance, dût-elle aller à la guerre" and had risked "d'entraver une négociation périlleuse et de précipiter la guerre." This party was that of the Communists. At the moment when Mr. Chamberlain was being acclaimed everywhere else as the saviour of peace, his effigy was burnt publicly in the Red Square in Moscow, presumably because he had steered clear of war.

But might not this be interpreted as evidence of the Soviet's genuine readiness, given suitable help, to go to the assistance of its Slav brothers, the Czechs? The Bolsheviks have little affection for their Slav brethren, and to judge from the Polish reluctance to accept a guarantee from them, this absence of affection is decidedly mutual. The Soviets were furious that war was avoided or at least postponed: they wanted a war in which they would not be engaged but from which they might draw all the profit. Whatever verdict be passed upon Herr Hitler's latest speech, he obviously understood that from a prolonged European war the Soviets would be the only gainers. During September last the Soviet Government had not the slightest intention of going to war, was touched by no idealistic sympathy for Czechoslovakia and, further, was very careful not to let its subjects know too much of what was happening abroad. Their hopes might have been aroused. Indeed the word "hopes" is used advisedly for there are many indications that the oppressed Russian people would welcome war as the only way of escape from their present thralldom.

A study of the Russian Press in the weeks prior to the Munich meeting is illuminating. A few laconic telegrams were reproduced with a reference to the French obligation to assist Czechoslovakia. Not a word was breathed of the similar assurances given to that country by the Soviets themselves. At the beginning of the month M. Litvinov had told the French Ambassador that the Soviets were ready to defend the integrity of Czechoslovakia by military force, provided France did the same; this was published in the Press of every other country but no echo of it stirred the cool and detached surface of the *Pravda* and other Russian papers. Mr. Chamberlain's visit to Berchtesgaden was dismissed in three and a half lines. Later there appeared two editorials on the Czechoslovakian question but they served merely as a commentary

upon M. Litvinov's address at a Geneva meeting of the League. During those weeks of crisis when the entire world Press was anxiously following the development of events, the Soviet Press entertained its readers with extracts from a new Abridged History of the Communist Party. This new masterpiece doubtless made duller reading than that provided in the columns of non-Soviet journalism, but it was safer and less embarrassing material. Day after day, for example, the *Pravda* printed twenty-one columns of this latest venture in historical writing.

It is not easy to discover what exactly is happening inside Russia. The Soviets have hidden themselves behind a veil of mystery that is wellnigh impenetrable. But from time to time shadows are thrown upon this veil which hint at chaos and disorder, at bitter, if impotent, discontent, and a walking horror that has few, if any, parallels in the human record. Accounts of visitors and fugitives,¹ reports in Russian journals published abroad, the startling phenomenon of trial after trial in which officers and officials of the highest rank and practically all the Old Bolsheviks have been "liquidated"—all these point to a condition of affairs which, moral issues quite apart, is scarcely desirable or encouraging in a future ally. Three well-documented articles in the Belgian review *La Vie Economique et Sociale* give details which render the English epithets "deplorable" and "appalling" hopelessly inadequate.² The peasantry abominates the existing regime which has robbed it of its land, and by a combination of official stupidity and deliberate ill-will has subjected it to terrible suffering. The famine of 1933 was responsible for the loss of six million lives: and these figures were afterwards admitted to be true in the Soviet Press (*Pravda*, December 5, 1935; *Izvestia*, January 16, 1936).³ Some five to six million prisoners are segregated in concentration or labour camps where conditions are abominable and the rate of mortality is an indication of the treatment meted out to these poor victims. In *The Sunday Times* of February 8, 1931, it was reported, on the

¹ Cf., among other books, Sir W. Citrine, "I search for Truth in Russia" (1937); A. Smith, "I was a Soviet Worker" (1937); E. Lyons, "Assignment in Utopia" (1938); A. Gide, "Retour de l'U.R.S.S.", and "Retouches à mon Retour de l'U.R.S.S." (1936 and 1937); A. Ciliga, "Au pays du grand mensonge" (1937); K. Albrecht, "Der verratene Sozialismus" (1939).

² May 15, 1938: "Le Mystère de la Population Soviétique," pp. 495-520; November 15, 1938: "Politique et Puissance Militaire de l'U.R.S.S.," pp. 399-420; April 15, 1939: "Sens et Portée de l'Opposition en U.R.S.S.," pp. 347-384. The author of all three articles is M. J. Baloueff.

³ Baloueff, April 15, 1939, p. 353.

authority of nine fugitives, speaking under oath, that in the camp from which they had escaped, 15 per cent of the prisoners had died in twenty-four hours. According to *The Times* for January 31, 1931, there were more than 650,000 persons incarcerated in the northern camps alone: and during the winter of 1929—1930 no fewer than 72,000 of these died.

What is of greater interest, no doubt, to the Englishman thinking in the practical terms of military help, is the number of army and navy officers who have been dismissed or executed in the last two or three years. The Belgian articles already referred to, assert that between May, 1937, and July, 1938, the Red army lost 384 officers of the rank of general: of five marshals two, Tuchachevsky and Egoroff, were put to death, and since then a third, Marshal Blücher, has apparently disappeared: other losses include those of three out of six army commanders, fifty-seven out of eighty-five corps commanders, and 202 out of 406 brigadiers.¹ In addition, nearly a quarter of the officers under this rank were disposed of in the same way. The cleaning-up process in the navy was even more radical. *The Times* (August 31, 1938) gives the names of the chief victims and adds that in the higher command of the Russian fleet not a single officer remained of those who were in charge at the beginning of 1938. The wholesale "liquidation" of army officers was occasioned by a supposed plot of Marshal Tuchachevsky against the Stalin regime: and of course the usual charges of treason to the cause of the people were brought forward. The plot appears to have been a genuine one but its object was not, as the prosecution suggested, to sacrifice Russia to Germany but rather to overcome the defeatism and depression in the Russian army and thus to strengthen the country; for this a change of Government was essential. This interpretation was given in a Russian paper issued in Paris (November 15, 1938) and is confirmed by the ex-Communist Vollenberg in his book "The Red Army," in which he states that the plot was favoured by two-thirds of the central Government, five-sixths of that of White Russia and the Ukraine, and nine-tenths of the administration of Turkistan.² Owing to the possibility of Japanese and German aggression to the east and west Tuchachevsky hesitated to take the initiative. The result was that Stalin was able to strike first and crush his opponents.

¹ Baloueff, November 15, 1938, pp. 410—411.

² *Etudes*, December 20, 1938, "Bilans Soviétiques," by Helen Iswolsky, pp. 737—742. Cf. also *THE MONTH*, February, 1939, pp. 104—105.

That this sudden removal of so many senior officers will not have improved army discipline or effectiveness is obvious enough. Junior officers had to be promoted at once and, according to *The Times* (June 13, 1938), 10,000 young cadets were commissioned before their studies could be completed. The Russian Army journal *Krasnaya Zvezda* has at times amusing remarks about its new officers and above all its professors of military science. The number for February 14, 1938, speaks of a certain Golovine who was illiterate until his adult years and is now an instructor in the School of Artillery. M. Baloueff, the author of the articles in the Belgian review, suggests that this supposes either that the instructor in question is a genius capable of assimilating in a few months or years what ordinary mortals have to study from their childhood, or that his condition of illiteracy has been but slightly modified: the tone of the Russian army journal, he notes, inclines one strongly to the second view.¹ The *Pravda* (April 5, 1938) asserts that the political commissars of the Lenin Academy are unfamiliar with the elementary rules of arithmetic or grammar and that certain of them can scarcely read or write. In the *Krasnaya Zvezda* we are informed that the newly-promoted officers of whom mention has been made, have great difficulty in following what their professors say: these speak of logarithms but their pupils have never heard of algebra: the professors talk of trigonometry while their students are struggling with the elements of geometry. The new officers have complained that they can make neither head nor tail of what they are taught, to which the instructors indignantly reply that theirs is an academy of artillery and not an elementary school. A report from Warsaw in *The Times* (January 12, 1939) shows that these schools harbour not merely an ignorance of mathematics but also grave disloyalty to the regime. "Wreckers" have been detected there. One lecturer had been wilfully instructing the young officers in false tactics which if put into practice would bring disaster to the Soviet troops: the political commissar of the school is declared to have been "blind, deaf and asleep" for a whole year and to have done nothing to catch these villains who were working under his very nose.

There are many other indications that the Soviet military system is thoroughly inefficient. Transport is bad and the

¹ Baloueff, November 15, 1938, pp. 412-414.

railwaymen, known in the Russian Press as "the younger brothers of the Red army," are not at all satisfactory. To judge from the *Goudok*, their official organ, accidents are frequent, long delays a normal feature and the number of "enemies of the people" in this particular service is quite alarming. In the army itself the dual control recently established which sets a political commissar alongside the commanding officer has had disastrous results. Placed between a colonel who may or may not know his job but who is not allowed to do it, and a commissar who interferes in the smallest details without understanding anything about them, the soldiers have evidently adopted the convenient plan of doing more or less what they like. The *Krasnaya Zvezda* (March 29, 1938) complains bitterly that in the Moscow and Kiev district the orders of superiors are ignored. Even those of Marshal Boudenny meet with no better fate. The same paper (September 15, 1938) asserts that very often the troops do not bother to listen to the full order and, when their officers address them, they keep their hands in their pockets. The officers apparently prefer to call the men by their "Christian" names and to put their commands in the more gentle form of requests. In other numbers of the same gazette we are treated to the amazing spectacle of officers writing to the parents of their soldiers and begging these to tell their sons to behave like good boys. To take a more serious note, there exist Communist "cells" in the ranks from which officers are excluded, so that the latter are afraid to insist on regular discipline for fear of the political consequences. Small need to comment on the efficiency of troops trained upon such lines!

The Western Powers, Germany included, are well aware of conditions in the Russian army. They know also that the calling to the colours of large numbers of Russian subjects might easily cause the overthrow of the present regime. The French newspaper *Le Temps*, the semi-official organ of the French Foreign Office, could write on August 12, 1938, as follows: "Tout guerre extérieure aurait pour conséquence à peu près certaine des difficultés intérieures auxquelles le régime stalinien ne résisterait peut-être pas." A fortnight later the same journal declared that as a result of various "liquidations" discontent had spread rapidly even among the workers. This was no verdict of reactionaries, since in *L'Œuvre* (May 18, 1938) M. Elbel, a Radical-Socialist deputy, had warned his countrymen "de se prémunir contre

un effondrement possible du pouvoir bolchéviste." The causes of this growth in discontent are not difficult to enumerate. The lot of the peasants has in no way improved, the harvest of 1938 was a partial failure. Great confusion has been caused in workshops and factories by the new laws regarding work which impose severe penalties for late arrival. As—so we are informed—the workers have no watches and the factory clocks are rarely regulated, city tram services are unreliable and suburban trains often arrive an hour and a half late, there is little hope of Western punctuality : and any attempt to enforce it breeds a bitter grievance. One of the purposes of this new legislation was to control the flow of workmen from factory to factory, a problem that had created the greatest concern for the Soviet authorities. To give but two examples : of 13,000 employees in the Kaganovich factory in Moscow 6,000 quitted their work during November, 1938, without the slightest permission from anybody : and at a workshop in Leningrad 3,181 out of 3,722 workmen left to go elsewhere within a short period.

A class that has been severely hit in Russia is that of the intelligentsia. These are grouped with the other Russian youth from 14 to 26 in the Komsomol and many of them have been placed in responsible positions in industry and agriculture owing to the absence of older qualified men. Their own training was rapid and defective : they are not fit to be in charge and yet results are expected of them. The consequence is that they are often made scapegoats to save the reputation of the Five Year plans. Many have been executed as "saboteurs" when their only crime was being in a position for which they were not fit. As a result there is pessimism, even despair in the ranks of these young men who often seek release from their troubles in suicide.

In addition to this pretended sabotage, an accusation introduced to save the face of inefficient officialdom, real sabotage occurs. Workmen will destroy their machines, peasants ruin a portion of the harvest precisely because these things bring them no advantage and are regarded as the property of the oppressor. Political agents, often known as "activists," are assassinated systematically, many of them by bands of youths : the introduction of the death penalty for persons over the age of twelve is sufficient commentary upon Soviet education. These attacks are not confined to minor agents :

according to a Bulgarian paper four attempts were made upon the life of Stalin in the first eight months of 1938.¹

Finally, there is evidence of revolutionary groups both within the Communist ranks and outside them. In June of last year a secret wireless station of a group calling itself "The Union for Freedom," was discovered in a Russian forest. After this discovery another station announced on the following day that the Union in question had its contact with the army. It proclaimed itself anti-Stalinist and anti-Marxist. The Russian people, it asserted, had suffered too much, were unutterably weary and desired nothing but peace and development: it was their intention to secure this for them. Leaflets appear mysteriously from time to time, even in factories and offices, calling upon the people to boycott the present regime and at election time to abstain from voting. Official figures show that this campaign has had considerable effect and in certain centres the number of voting papers cancelled or defaced has been as high as 40 per cent.

Outside the Communist ranks there is the natural reaction of sympathy for religion and for monarchy. Relics to some extent of the White Russians, the "Brothers of Russian Truth" devote themselves to conspiracy and sometimes terrorism. The proverb is current of the man who has "a cross in his heart, a crown in his head and a Communist party ticket in his pocket": the relative failure of the Soviet crusade to exterminate religion gives ground to the belief that while the thought of the cross remains in the Russian's heart, there lingers with it the memory of the crown. The motto of this group, namely, "Communism shall perish but Russia will never die" makes us suspect that Stalin's attempt to enlist national feeling in the Bolshevik cause is not likely to achieve success.

It is notoriously hard to prophesy, particularly in the case of Russia where we cannot be certain even of present evidence. Were Russia forced to wage external war, it might be the making of Russia, but it seems very likely that it would be the unmaking of Communism. Thoughts such as these should make us hesitate to place much reliance on a Russian pact, apart altogether from the difficulty of such association from a moral and religious point of view. It ill behoves Christians to forget what the Soviets have signified and have done in

¹ "Za Rodinou" (Sofia), September 12, 1938.

the past and to entertain false hopes that they will render much service to peace or security in the future. M. André Gide—no exponent of Christian thought—journeyed to Russia, full of expectation, hoping to find there the realization of his dreams. He went as a Communist and returned in bitter disappointment, and others have made the same journey and returned in like spirit. For them, even as sympathizers with revolution, the great vision has become the great illusion. "Nous ne détournerons pas de toi nos regards, glorieuse et douloureuse Russie." So ends Gide's second small volume on his visit. "Si d'abord tu nous servais d'exemple, à présent, hélas ! tu nous montres dans quels sables une révolution peut s'enliser."

FRANCIS MARCH.

A Lotus Eater

HOT sun-blaze burnishing the river flood—
 The lordly lapse of Severn seaward swinging
 Thro' rich flat meadows with scythe-music ringing
 And fringing wealth of rush, where white-crowned bud
 And bloom of lily golden-hearted stud
 The cool green-shafted aisles—there the close-clinging
 Reeds stayed my boat, and with the ripple's singing
 The peace of Summer passed into my blood.

Afar, the measured stroke of oars; I read
 How fared the barge from Astolat; mine eyes,
 Dim with sweet sadness, watched the dragon-flies,
 Shuttles of green and azure winged with light;
 That wove the warp of sunbeam overhead;
 And poet's fancies lived awhile in sight!

J.K.

ENGLAND'S MISSIONARY EFFORT

1839—1939

CATHOLIC writers and speakers often take stock of the position of the Church in England and their conclusions are not always comforting. You can, of course, make out a case for great progress over a period of a hundred years or even less, but you can also bring forward a good deal of evidence to show that this progress is largely due to such factors as natural growth of population, immigration and redistribution of population which have nothing to do with the apostolic character of the Church and do not bring the conversion of England any nearer. Only incurable optimists now talk about a *Second Spring* and no one can be complacent about the number of conversions per year, or imagine that, at the present rate, England will ever be converted. She never will be, said Cardinal Vaughan, until she does far more for the foreign missions. This was many years ago, and since we are keeping this month the centenary of England's first effort to do something for the Church's missions, it is appropriate to examine the prospects of the Church in England, not in terms of a few thousand conversions a year, new churches, schools and the busy life within the Church, but rather from the wider point of view of missionary co-operation and what we may reasonably hope for, under God, because of it.

It is most necessary to affirm that this quite special assessment has its values on an entirely supernatural level and is, therefore, more reliable though less definite. A mission-minded Catholic, or parish, is clearly a far more effective unit than a parochial-minded one when it is a question of the primary work of the Church, namely, saving souls. It makes no difference if those souls are in England or Central Africa; the desire to be instrumental in their salvation, itself a product of the missionary spirit, is what counts. Unless Catholics want to be convert-makers, no matter how or where, there is something wrong with them and the Church suffers in consequence. Our examination of a century of missionary co-operation ought, therefore, to throw a great deal of light on the spirit of English Catholicism, and if there are grounds at

all for us to hope that *our* future is part of that "bright Christian future" about which Pius XI spoke, almost prophetically, on the last occasion on which he addressed the members of the Supreme Council of the Propagation of the Faith, the evidence will be found in the growing consciousness in England of our missionary obligations as Catholics. We do not hesitate to say that we believe this consciousness *is* growing and that the centenary of the establishment of the A.P.F. in England may well be a landmark in our Catholic history.

It is not necessary to review the whole hundred years in order to do this. What should be emphasized to begin with is the fact that whereas from 1839 to 1910 interest in the missions was confined to very small numbers from the ranks of English Catholics, from 1910 onwards the position has changed completely. The earlier period was remarkable in its way once the state of the Church at that time is understood. Catholic life, what there was of it, had been cramped for centuries and the Church had to be rebuilt in a then hostile country with its own established religion, closely identified with the State and all the powerful influences in the land. Catholics were suspect: it hardly seemed possible that they could be loyal citizens for they served a Roman master. What they did was looked upon with disfavour, even with fear. Yet the Faith was living and growing again, and in 1838 Pope Gregory XVI proposed the creation of four more Vicars-Apostolic in England and the foundation of a missionary college to supply English-speaking priests for our colonies. The following year, 1839, an English council of the A.P.F. was formed and the first appeal was made to the Catholics of England on behalf of the missions. Think how fierce was the struggle to maintain the Faith at home in those early days and then read the following paragraphs from this appeal of 1839:

To the Catholics of Great Britain we appeal. To the children of confessors and martyrs, whose only comfort and support was that religion which we seek to spread, we appeal: we call on your gratitude to aid her cause. To the lofty spirit which endured, and the Catholic spirit which has forgiven persecution, we appeal. We claim its zealous assistance for still suffering churches. To the descendants of a people which, in its hour of darkness, was fain to receive the light of faith from foreign missionaries, we appeal. In the name of those who yet abide

in the shadow of death, we invoke sympathy for the missionary and his flock.

In aiding strangers can you think that you prejudice any nearer and more domestic claims? The good example of your growing piety would do more for your country than many halfpence. France has found it so, and France was already Catholic : England has yet to be converted.

If the spirit of that appeal is reviving in our time there is nothing to fear. A few years later some English children became the first members of the Society of the Holy Childhood. The foundation of St. Joseph's College was the next great event, the college being opened in 1866. Then English Jesuits went to Cape Colony and Benedictines to Australia, and meanwhile members of other missionary Congregations were coming to England as missionaries. All the time large grants were being made by the A.P.F. to England which was still a missionary country and could not, in any case, be self-supporting, though we were sending small sums to the A.P.F. regularly. Bishops, priests and people were constantly preoccupied with the domestic problem and so grave was this preoccupation that it is a wonder that they found time to look at all beyond it.

It fell to Cardinal Bourne and the hierarchy of 1910 to decide it was time for England to take a worthier place in mission-aid work. At least the worst was over and Catholic England needed to be linked up with the rest of the Church in that closest and most fundamental way, namely, by letting all Catholics see the enormity of the Church's task and by teaching them how easy yet how indispensable their co-operation was, if the task was to be fulfilled. Such a full vision of the Church could not fail to intensify the faith of Catholics and even make them see the conversion needs of their own country in a fuller and more personal way, as part of the Church's world-plan.

This briefest of references to a period which ended nearly thirty years ago, has been given in order to make a contrast. Things do not change much from day to day or from year to year in the Catholic Church : a generation, however, is a long enough time to watch a trend and make inferences. If we do that with the past thirty years it is impossible not to be impressed by the swiftness of the change and to give to that change a significance which is perhaps new to many. When

the hierarchy appointed a priest to spread knowledge of and devotion to the missionary cause the change began, and the rush of missionary Congregations to England, which started then and has gone on ever since, has little to do with it. They came for the most part either because they had to or because of the geographical extent of the British Empire which made it necessary for them to have English connexions and vocations as soon as possible, and we take no credit for their coming though it should be known that all of them have received some measure of support from English Catholics and still do. They were, however, with the exception of Mill Hill and those societies like the Jesuits which not only have missions but also work at home, an accident so far as the missionary activity of English Catholics is concerned and we prefer to assess mission-aid work on a basis of lay activity approved by bishops and priests.

Before doing so, it should again be pointed out that probably in no country in the world are more demands made on Catholics for local or national needs than in England. The quite recent educational reorganization, and what it is going to cost, is a case in point. Again, few parishes in this country are free from a heavy burden of debt and there is a long, growing list of charities that are regularly appealed for. Keeping all this in mind, the fact that from 1910 to 1939 the Association for the Propagation of the Faith has grown steadily while during the last few years the faithful have regularly, every year, increased their contribution, denotes a remarkable change; and its importance cannot be overestimated. For if Catholics have given more to the missions, they have also prayed more for the missions, which is of far greater moment, since neither a penny nor a pound are of much permanent value in anything that has to do with the salvation of souls, unless the grace of God surrounds them. Every yearly increase, therefore, has meant that more Catholics are working and praying for the spread of the Faith, the first work of the Church. It needs no straining of the imagination to assert that, to all these people, soul-saving is *their* personal concern in a way that it was not, before they joined the A.P.F. Soon their minds are going to turn, inevitably and with a more vivid realization of the needs, to the souls of those around them which are also their concern, now no longer merely theoretical, but personal. The lesson of the missions easily changes a Catholic's attitude towards his next-door neighbour.

All this the A.P.F. is beginning to do through the spread of the missionary spirit and, remembering that it is a gradual process, there is no need to be impatient for quick returns. They will come as the spirit becomes more and more a normal part of Catholic life. That it is doing so is amply shown by other missionary developments, besides that of the A.P.F., among the laity.

The oldest of these is the St. Francis Leper Guild which has collected alms for helping lepers since 1895, but has flourished more strongly during the past few years. Then, twenty-one years ago, a band of Catholic women, under the patronage of the holy women of the gospels, formed what is now Our Lady's Missionary League with its two thousand members, all of whom work for the missions, making vestments and other homelier things which are needed, and sending out parcels of these, with chalices and altar furniture and linen, at the rate of a thousand a year, to all parts of the world. Societies like the Students' Missionary League are of more recent origin, and again the readiness to study missions and their problems which brought about the S.M.L. and its now well-known *Bulletin*, shows how mission-mindedness has spread. Far more contacts with missionaries are made by individuals and groups. Many schools are in close touch with the missions which are in charge of the particular Congregation that runs the school and this, too, is excellent so long as the lesser thing does not interfere with the greater, namely, the universal need. One of the newest Catholic groups, the Grail, soon developed a strong missionary interest which will be shown in their participation in the A.P.F. exhibition this month when they will be in charge of a whole section devoted to Native Christian Art in the missions. Again, this article, because it is printed in *THE MONTH*, will be read by nearly four hundred missionaries who, through the admirable *MONTH* Forwarding Scheme, will receive their copies free. This means that hundreds of readers of this magazine are giving their generous co-operation in order that our missionaries may keep a very valuable contact with England. It is appropriate to offer to all these our good wishes here and now and to beg their prayers for the success of our efforts on their behalf.

Perhaps more important than any of these, though not so well developed as yet, is the proper place of the missions in religious instruction, particularly of children in schools. The

Society of the Holy Childhood with its magazine for children does a great deal, of course, but it depends on the good will of individual teachers and is not primarily educational, nor is it by any means established in all schools. Even if it were, it can only teach mission-mindedness if it is accompanied by something in the syllabus of religious instruction, or at least by frequent reference to the missions, by way of illustration of Catholic doctrine. A good deal of experimental work is now being done along these lines and carried over into the teaching of history and geography as well. In America they have missionary arithmetic and missionary grammar, too, and it is no use pretending that anything *less* than steeping the imagination in Catholic things is any use these days since there is so much imaginative appeal in everything else. This does not take us away from our subject. The growth of mission-mindedness, the change in the outlook of large numbers of good Catholics is already well begun, as we have shown. If it is to go on and become part of the ordinary make-up of the masses of Catholics in succeeding generations, the schools have to take it up systematically, making the Holy Childhood the practical expression of what is taught. Let no one say this is hard. The faith of children is such that they see its larger implication instantly it is shown to them, and a black baby in Africa, even though they never see it, can fill their thoughts in a way that is scarcely different from the attitude of a missionary himself towards his flock. So "natural" as that is the true Catholic spirit in this matter, and we cannot value too highly the efforts that are being made to develop it in our children.

Having noted, then, the change in our midst in the last thirty years and shown the line along which it seems to us it might be most easily developed, it remains to discuss a further point—the necessity of priestly co-operation if our future is to be different. Again we are in the fortunate position of being able to say that last year a beginning was made in this all-important matter when the Missionary Union of the Clergy was established in England. It is always essential to follow a hierarchical order in Catholic affairs. Lay people do actually originate many of the most important developments in the Church. Pauline Jaricot, to take a pertinent instance, founded the A.P.F., worked out the idea of it on the back of a playing card, and secured the co-operation of her father's mill girls. It was when it was adopted and approved by

bishops that it began to spread : it was when the Pope adopted it and recommended it to bishops who in turn recommended it to the faithful, that it began to be what it now is, the mainstay of all missionary enterprise. So, as more priests undertake to propagate the missionary idea, it is bound to make a great difference, for the hierarchical order of missionary co-operation is then complete. From this point of view the founding of the Missionary Union of the Clergy is the most significant development in our time and one which will have the most far-reaching effects. It is, too, one more confirmation of the change we have already mentioned, especially as within a year of starting the Union it has a thousand members, and nowhere is it being more vigorously propagated than in our seminaries which will give England her next generation of priests.

We are now on the eve of celebrating the centenary of the establishment of the A.P.F. in England and the beginning of our post-Reformation missionary co-operation. The *Help the Missions* week which is being organized by the A.P.F. and the special events at Westminster in June are intended not only to commemorate with due solemnity and thankfulness all that has been done in a country, itself in dire need of all that the Catholic Faith can give, for lands even less fortunate than our own, but also to induce us to look forward and paint for ourselves a picture of the sort of future that we are making or can make, if our missionary spirit grows.

This matter of world-conversion is our concern, and the missionary spirit does not allow any Catholic to sit back and feel satisfied that if he is looking after his own soul, all the rest can be left to God. It makes him see himself as the humble but potent instrument in the hands of God for extending His kingdom. That is the purpose of the Church ; and therefore that is the purpose of any active unit of the Church which needs him, if she is to be fully alive and active in all her members. Once let that become a profound conviction in the Catholic mind, and the work is as good as done. It might be as well to hint here that although we have always been at pains to tell Catholics how much they need the Church, we have not always offered the much more powerful inducement of how much the Church needs them at all times if she is to do her maximum. We have stressed the knowledge and love of God, but not service—at least not the glory of full, world-wide service of the King of Kings, elaborating down to the tiniest

detail of a prayer, how effective and satisfying this service can be. We have never said to our people: "The world is yours to conquer for Christ if you will but do it." God forgive us! we have only half believed it ourselves and have called ourselves visionaries when the thought intruded into our more worldly undertakings. Yet that is the simple truth which mission-mindedness teaches. In this A.P.F. centenary year the lesson is being learnt more effectively than ever before in England whose Catholics are seeing the rest of the world as the great battlefield where they can win souls for Christ. Is it too much to hope that as they range themselves alongside the great army of the Church's workers in this first of all causes, they will see England itself as a land which needs them specially because it, too, is a part of the battlefield? When they do that, the missionary spirit will conquer England, too.

GEORGE TELFORD.

Rainbow

THE rainbow, kindling beauty in grey winter skies,
Is not the only glory of a broken light.
Have you not marked like splendour in the open eyes
Of children—yea, in men and women's sight—
Who gaze at you, dear Child, and let pierce thro' to you
The many-hued refraction of a light divine?—
Which light is Christ; and they the drops of water, who,
Immersed in Christ, as rainbow drops in light, do shine—
God's charity in trust and love and love-borne pain,
His steadfast wisdom, sanctity, in countless ways
Transmuted in the passage of life's human rain,
Translating veiled God to straining mortal gaze.
So let your life—God's life in Christ—enrich the haze
Of life around you with a hallowed rainbow blaze.

H. P. C. L.

THE SPIRIT OF POLAND

THE great Polish poet-mystic, Zygmunt Krasinski, in his "Psalm of Faith," written in 1845, puts forth the theory that every nation has received from on high a calling peculiar to itself. If this idea is not always easy to work out in the history of certain nations it emerges with extraordinary clarity and continuity in the history of Poland.

The position of Poland is, and has been through the centuries of her history, a peculiar and indeed unique one. She is the eastern outpost of Europe and of Western civilization. She is the barrier, or the link, between East and West. Possessing no natural boundaries except those of the Carpathians in the south-west, she lies in an open plain running into Germany on one side and Russia on the other: a position of extreme strategical danger, with one of the longest frontiers in Europe to defend and a mere strip of sea coast. A Slavonic nation, her religion, her culture, her alphabet are derived from Rome. Since her conversion to Christianity in the tenth century she has always belonged to the Catholic Church, with at the present moment an inconsiderable percentage of Protestants among her population: but how close she is to the East we may realize if only from the fact that she has subjects belonging to the Greek Uniat rite, to the Greek Orthodox Church, and a handful of Armenians and Mohammedans. The city of Lwów in Eastern Galicia, with its three Catholic bishoprics, Latin, Uniat and Armenian, is an illustration of Poland's admixture of the East.

In the sixteenth and seventeenth centuries Poland was the greatest nation of eastern Europe. Her territories stretched from the Baltic into south-eastern Europe, and into what is now Russian territory. Her history abounds with drama and anomalies. Her greatness had its foundation in the most romantic page of Polish history: in the girl-queen Jadwiga of Anjou's self-sacrifice for the sake of her country and of the Catholic Faith.

It was this once powerful country that was dismembered in the eighteenth century by Russia, Austria and Prussia, and which for more than a hundred years ceased to exist.

But there is so deep-seated a tenacity of life in the character of the Polish nation that it has proved impossible to destroy her. Through that century and a half, from 1773, the date of the first partition, to 1918, when the former Republic of Poland took her place once more in the commonwealth of Europe as an independent State, the Polish nation, torn in three, her sons scattered and exiled all over the world, exposed to the danger of denationalization on every side, never ceased to struggle for her resurrection. She did so in Kościuszko's Rising; in Napoleon's armies where the Polish Legions fought because they believed that Bonaparte would restore Poland; in the insurrection of 1830 and the insurrection of 1863, a guerilla conflict in the nature of a forlorn hope, but which lasted more than a year, and came near to bringing about a European war; in repeated attempts between 1830 and 1863, scarcely heard of beyond the confines of Poland, but whose leaders live in the pages of Polish history; and above all in the maintenance of her nationality by the silent, unrelenting struggle of daily life under oppression.

What was the result? At the close of the Great War there were existing thirty million Poles with an intense and invincible national consciousness. To maintain that it was not the Congress of Versailles but the Poles themselves who restored Poland is no mere fanciful or sentimental statement, but the plain fact. Had the Poles yielded through the hundred and fifty years of their captivity to the overwhelming odds against them and allowed themselves to be assimilated into the conquering races which were using every means to bring this about, there would have been no Polish claims to independence when the map of Europe was recast. "A great nation can fall," said Staszic, one of Poland's great eighteenth-century political and social reformers, "only an unworthy nation can perish." And we may add that the Prussian fable which became a firmly established fact in our history books that when Kościuszko fell on the battlefield of Maciejowice he uttered the words "*Finis Poloniae!*", is so radically untrue to Polish psychology that the invention can scarcely be called a happy one. So the Poles in 1918 came into their own once more: but we must remember that the Republic of Poland which then took her place among the nations of Europe, was no new creation, but a re-created State, although not to the full extent of her historical boundaries. The most unfortunate withholding from Poland of what was

hers by both logical and historical right was her loss of Danzig. Danzig had been Poland's for three hundred years. Her only seaport, whose trade and commerce had flourished under her rule, the outlet of her major river the Vistula, it was filched from her by Prussia at the second partition, to lose its prosperity in favour of Hamburg. The results of this proceeding we are now reaping.

From the thirteenth century to the end of the seventeenth Poland stood as the bulwark of the Christian world against the invading flood of Moslem, represented by Tartar and Turk. This tradition entered into her blood, as the study of her historical records proves. Her eastern borderlands—a name that echoes with heroic associations to the Polish ear—were the scene of perpetual Tartar inroads. The Polish dwellers in those lands fulfilled the purpose of a frontier guard. They kept a perpetual watch towards the horizon, always ready at the alarm to mount into the saddle: and the countless numbers of those who fell in this border warfare were naturally regarded as soldiers of the Cross. We may better realize Poland's immemorial defence of Eastern Christendom when we reflect that so late in modern history as the period when our Stuart kings and Louis XIV were on the throne, at the other end of Europe a Christian nation was keeping back Tartar invasion, and Polish girls were still exposed to the danger of being carried into Moslem slavery. Poland's office of defender of Christendom against the Crescent closed with the deliverance of Vienna by John Sobieski in 1683 from the last great Moslem invasion of Europe; but even after the fall of Poland, when she was no longer politically existent, that she still had a mission to carry out was a tenet of faith in the eyes of her patriot-poets, the moral leaders of the nation, who attributed to her death and to her future resurrection, in which they firmly believed, a Messianic role, the details of which we need not enter into here. If Polish Messianism convinced few outside the nation and not all within it, the point is that the idea of a special calling assigned to Poland, and one involving benefit to the human commonwealth, still endured and with great insistence in the psychology of fallen Poland. Tradition, that element of great significance in the moral structure of an individual and a nation, is deep-rooted in the Polish character. It is a remarkable phenomenon that not two years after her reappearance among the States of Europe, Poland was called upon to resume her traditional

task of hurling back an invasion that threatened Christianity and civilization.

Poland now stands between the two forces of Germany and Russia, representing two opposite ideas, both of them equally dangerous to Christianity and hostile to its principles, and both of them in complete discord with the ideals and character of Poland. With the Russian people as distinct from their Government, Poland is not without points of contact and a certain racial sympathy. Between the Pole and German there is a clash of character, a racial antagonism, most acutely felt in those districts of Poland which, during their bondage, experienced the drastic brutality of Prussian methods. Here again it seems as though Poland were to maintain under a different aspect her time-honoured mission as the outpost of Christian civilization. She has consistently discouraged the dissemination of Bolshevist propaganda in her country. The tenets of Bolshevism have no chance of success with the Polish peasant. That tenacious and deeply religious personage has only this answer to give the propagandist of Bolshevism: "You have no God!" and turns an indifferent ear to his persuasions. On the other hand, Nazi-ism has no appeal to a people who have never accepted mental slavery, who have none of the herd instinct of the Teuton but a strong individualism, so strong as not to have always been to the national advantage, and to whom the minutiae of Teutonic organization are wholly alien. When we say that Poland seems destined to resume her post of defender of Christian civilization, may it not be that her firm stand against the triumphant march of Nazi aggression in these days through which Europe is passing may prove to be the salvation of the world?

The assertion that the Poles are a race incapable of self-government is another legend that has died as hard as that of Kościuszko's saying. The restored Republic of Poland had a task before her harder than that of any other of the post-War European States. Her territories had been destroyed by the armies of Russia, Austria and Germany, and for this she received no reparation. Her whole existence had to be built up from its very foundations. Her law, her coinage, every side of her economic life, which had been in the hands of three different Powers for more than a century, had to be co-ordinated, her constitution to be drawn up, her army formed, her navy created. One instance of the complications

with which Poland has had to contend may be illustrated by the fact that in the north-east of Poland Russian law still obtains. Against great difficulties, with various vicissitudes and set-backs, confronted by a war with Russia only two years after her restoration, by the European financial crisis and internal political troubles, the nation kept her footing, and under the strong hand of a patriot and a ruler of genius, Marshal Pilsudski, became the consolidated people we now see, standing shoulder to shoulder in an unalterable determination never to barter or part with their national heritage; with behind that resolve a highly trained army and one of the best air services in Europe.

We can only mention here a few of the activities of new Poland. The work of educating the lower classes, carried on during the captivity of Poland with the greatest difficulty, even with personal danger in the Polish territories under the Russian empire, has been vigorously taken in hand by the Polish State with the result that a large proportion of the University students belong to peasant families. The ravages of tuberculosis caused by the privations of the Great War, that devastated the first young generation of the new Poland, have been checked by up-to-date hygienic institutions, and the nation can now show a healthy and vigorous youth. Holiday camps, physical exercises and all the modern measures for the well-being of the childhood and growth of a nation are part of the institutions of the Polish State. Libraries and public halls are now becoming a feature of the Polish village. Polish names figure with distinction in the international sports dear to the taste of to-day. In scientific research and medical discovery Polish scientists hold an honourable place with the foremost of European scholars.

To dogmatize on the character of a nation is not an easy task, and on the part of a foreigner is apt to be temerarious: but those two characteristics of the Polish people of which we have already spoken are obvious: their patriotism and their extraordinary vitality. It is in strict accordance with Polish psychology that the richest epoch of Poland's literature which gave the nation her greatest poets, dawned in all its splendour during the terrible national oppression following the Rising of 1830, and that the noblest poetry that the Polish nation has produced is given over to impassioned accents of patriotism. At the same time it should be noticed that whatever the depths of its tragedy, this poetry illustrates not only the patriotism

of the Polish people, at once inspiring and inspired by their poets, but equally their unconquerable faith in the future of their nation. If pessimism is at times to be found in the works of the Polish Romantic poets, this is the exception. Their prominent characteristic is hope in the resurrection of a nation they regard with a passionate veneration which gives the name of "Holy Poland" to an adored country.

The patriotism of a penalized nationality necessarily changed its nature after the rebirth of Poland, especially among her youth. The generation that will narrate its recollections of penal days is fast dying out. Those past their first youth may recall an incident or two of the kind which imprints itself upon a childish memory : but the rising generation have always known freedom, and dismiss as past history, as the "tales of a grandfather"—often literally the tales of their grandparents, to which they do not greatly care to listen—the old times of slavery. They remain as devoted as ever to their country, but naturally in a different manner. The past is past. The present and the future are theirs. The religious revival in Poland, the admirable moral work of the University student societies—*Juventus Christiana*—inaugurated by the late Fr. Szwejnec, the guidance given to young Poles by Roman Dmowski, the politician who played so great a part in obtaining the recognition of Poland's rights by the Congress of Versailles, and who died this year, are producing a body of young citizens whose spirit is excellent and upon whom the Polish nation has every reason to build her hopes. A fact that strikes the eye in the quality of Polish patriotism is the readiness of the Pole to prove it by self-sacrifice. Without enlarging on the proofs obvious in the long story of persecuted Poland during which men and women gave up all, facing death, penal servitude, exile, fines and prison, for the sake of their country, we may point out that this tradition is implanted in the Polish character, and that the youth of Poland inherit it and act instinctively in accord with it. Only twenty years ago Europe witnessed the spectacle of the young Poles of Lwów, boys and girls in age, defending and dying for their country : an episode that would have attracted more attention in a less distracted world.

If it was the Pole's inborn love of his personal independence and individuality that contributed to the anarchy of Poland's Government before her fall and which was the bane of her national struggles after it, the nation has learnt her lesson in

a hard school : and perhaps one of the most convincing proofs of the nature of Poland's patriotism at the present moment is the sight of all the opposite political parties in the land, between which rivalry has been wont to run so high as to take the form of personal rancour, sinking every difference to stand as one man against the common danger to their country.

We have alluded to the vitality of the Polish nation. This gives her the quality that frequently stands out in her history : that of her indestructibility. "Poland hath not perished," are the first words of the song of the Polish Legions in Napoleon's armies, sung when to all appearances Poland had indeed perished. That this proved to be no empty flourish may be exemplified by the fact that this song is now the national anthem of a restored Poland. Those who have watched the Polish troops on their return from manœuvres marching into the Warsaw Citadel to its strains may be tempted as they listen, to meditate upon that eternal truth of Poland's history. There have been moments even before the seemingly final destruction of Poland when it appeared as though nothing could save the nation. The famous instance of the Swedish conquest of Poland in the seventeenth century may be cited, when the Swedish army, then one of the finest in Europe, had overrun and subjugated the greater part of the country. The King of Sweden, Charles Gustavus, was crowned king of Poland, the Polish king John Casimir was in flight, Warsaw resembled a Swedish rather than a Polish city. The monk, Prior Kordecki, with his brother monks and a handful of Polish soldiers drove the Swedish besiegers from the walls of the small unfortified sanctuary of Czenstochowa, the nation rose in fury against the invader, and Poland was delivered. It was to commemorate this victory that the Poles gave the title of Queen of Poland to our Blessed Lady, by which name they still address her ; and it remains as one of the invocations in the Polish Litany of Loreto. The process of dismemberment had already begun, when Poland flung aside the shackles that were destroying her political and national life by promulgating, in 1791, the earliest liberal constitution to be framed in Europe. The day on which it was passed, May 3rd, is the national feast day of reborn Poland. She was likewise in her death throes when she drew up a Commission of Education which is the forerunner of our modern Ministry of Education in which several of the features of present-day education are forestalled, including an equiva-

lent of the Officers' Training Corps and a foreshadowing of the Boy Scout Movement.

Even after Poland had been torn asunder, no effort of the three powerful nations between which she was divided could succeed in destroying Polish nationality. It is especially noteworthy in the light of recent events that Prussianization even when backed by a Bismarck or a Bülow is incapable of Germanizing the Pole. The German element cannot subjugate or eliminate the Polish element. Something in the Polish character remains obdurate against the German: the Pole comes uppermost, not the German. The Prussian Government was so well aware of this fact that while Poland was still under its domination, marriages of German officials with Polish women were forbidden by law, for the reason that in mixed marriages the Polish nationality ousted the German, and the children of such marriages grew up not Germans but Poles.

The reborn Republic of Poland had scarcely come into being, her army was still in its infancy, when the Red armies were within a few miles of Warsaw. Her victory, the Miracle of the Vistula, as the Poles call it, the eighteenth decisive battle of the world as Lord d'Abernon judged it, is still within our memories. "If war comes," the Poles are now saying, "it will not be Poland that perishes": and the verdict of history is with them.

MONICA GARDNER.

MEMORIAL CARD OF THE LATE FATHER KEATING, S.J.

Owing to unforeseen difficulties there has been much delay in printing the Memorial Card of Father Keating. So many requests for these cards were received that in order to satisfy them a number of cards were despatched which were not satisfactory. The card is now being reprinted and all who received the first card will shortly receive another and more worthy one.

Any further requests for cards (free of cost) should be sent to The Secretary, THE MONTH Office, 31 Farm Street, Berkeley Square, London, W.1. A stamped addressed envelope of sufficient size (5 by 4 inches) should be enclosed.

LEO XIII AND CONTEMPORARY EUROPE

THE publication of Mr. Michael Oakeshott's "The Social and Political Doctrines of Contemporary Europe"¹ is an event of the highest importance for all English students of the contemporary European scene. Here, for the first time, we have collected in one volume a series of authentic texts representative of the five main schools of thought that to-day dominate the actions, thought and feeling of our times. In Mr. Oakeshott's order they are: Representative Democracy, Catholicism, Communism, Fascism and National-Socialism. Judicious selections illustrate the essential doctrines of each school and, armed with this volume and some knowledge of the history of the last 100 years, we are able to survey the present scene with the hope of being able to understand and appreciate the striking similarities and violent contrasts which stand out so clearly before us.

A fruitful line of inquiry may, perhaps, be pursued in the following manner. How is it that the Liberalism of the last century has given way to forms of thought based on the negation of that doctrine, and, in particular, what relation does Catholicism bear both to Liberalism and the rival doctrines, Communism, Fascism and National-Socialism, which have so largely superseded it over the greater part of Europe? To this question Mr. Oakeshott's book provides a most effective answer. Fortified with the passages from the Papal Encyclicals contained therein,² we may narrow down our investigation to asking ourselves the following simple but all-embracing question: what relation does the teaching of Leo XIII bear to the dominant political and social thought of our own day?

In Leo XIII's long pontificate, which lasted from 1878 to 1903, the whole body of nineteenth-century thought came under review. In a series of masterly Encyclicals the Pope passed judgment on the thinking of his times, both exposing its errors and predicting the harsh and bitter verdict which

¹ Cambridge University Press. Price, 10s. 6d. 1939.

² Use has also been made in this article of the C.T.S. collection of Papal Encyclicals entitled "The Pope and the People."

lay in store for it. From the very beginning of his rule Leo cherished no illusions. He roundly declared that "the very notion of civilization is a fiction of the brain, if it rest not on the abiding principles of truth and the unchanging laws of virtue and justice" and predicted that "our epoch is rushing wildly along the straight road to destruction" (Encyclical "Inscrutabile," 1878). He saw his age confronted by two principal errors, mutually antagonistic but equally based on the same secularist philosophy, and these were known by the generic terms of Liberalism and Socialism (or Communism).¹

The ethos and essential aims of Liberalism, as condemned in the "Syllabus" of 1864, have been described by Mr. T. F. Woodlock in a brilliant article in *THE MONTH* (June, 1936). It will suffice to notice that Liberalism, as a political and social doctrine, can be traced back to John Locke on the one hand and Adam Smith and his *laissez-faire* school of economists on the other. As a philosophy, however, it is a child of the sceptical and rationalist philosophy of the eighteenth century and is based on a fundamental belief in the original goodness and perfectibility of man. "It is not a mere verbal coincidence that original thinkers believe in original sin," wrote G. K. Chesterton, "for really original thinkers like to think about origins." Inquiry into historic origins was not, however, the strongest feature of eighteenth-century philosophy. Abstract concepts such as Reason, Nature, and Progress governed the minds of the philosophers of the "Enlightenment," and Liberalism was born as an answer to the cravings of the eighteenth-century man for freedom from all authority in Church and State; and liberty for the pursuit of his own individual interests in the moral and economic sphere. There arose what Signor Croce, himself a staunch liberal, has so aptly called "the Religion of Liberty" which possessed a "concept of reality and an ethics that conforms to this concept"² and "felt that it represented the highest demands, that it was the purifying, deepening and power-giving agent of the religious life of mankind."³ The classic expression in the English language of this doctrine is, of course, John Stuart Mill's essay on "Liberty." Here (I quote from the

¹ For the purpose of this article it seems unnecessary to make a distinction between Communism and the various forms of Continental Socialism which so closely resembled it in aim and method.

² Benedetto Croce, "History of Europe in the Nineteenth Century," p. 18. London, 1934.

³ *Op. cit.*, p. 19.

passage reproduced in Mr. Oakeshott's book) we have the clear distinction made between "self-regarding acts" and conduct which has social implications and therefore affects the interests of others. The conclusion is drawn that, whereas external authority must control actions "which may be hurtful to others," nevertheless, "when a person's conduct affects the interests of no persons besides himself . . . there should be perfect freedom, legal and social, to do the action and stand the consequences."¹ In a word, complete liberty of thought and expression, competitive individualism in the economic sphere and unrestrained freedom in politics, were, in the Liberal conception, the inevitable result of the evolution of man from medieval barbarism to modern civilization. Against this system of thought and its numerous offspring Pius IX launched his "Syllabus" in 1864. The ranks of Liberalism uttered a chorus of protest, but it was commonly believed in these circles that the Church had sounded its own death-knell and that the author of the "Syllabus" was to be the last occupant of the Papal throne.

It was in a world, then, impregnated with these doctrines that Leo XIII issued his Encyclical "Libertas" in 1888, specifically directed against the tenets of Liberalism and defining the nature of true liberty. With great astuteness the Pope at once laid his finger on the fatal flaw in the liberal ideology—its complete moral inadequacy. "What Naturalists or Rationalists aim at in philosophy," he declared, "that the supporters of Liberalism, carrying out in human life and conduct the principles laid down by Naturalism, are attempting in the domain of morality and politics." He showed how this would inevitably lead to the subjugation of the intellect to feeling and emotion, of the State to the tyranny of the majority, and of the Church to the State. He took his stand on the impregnable basis of natural law, which is the participation of the human reason in the eternal law of God, and of which the Church is the legitimate defender and custodian. "That which reason and the natural law do for individuals, human law, promulgated for their good, does for the citizens of States" and so liberty and law form two aspects of one social relationship—the life of man on this earth. The Pope went on to censure the liberal regimes of his own day. Liberty of worship, thought, writing, speech and action and the toleration of error were the effective cause of the immorality,

¹ Oakeshott, *op. cit.*, pp. 12—13.

licence and social injustice which so clearly vitiated the scientific and technical achievements of the age, and Leo did not hesitate to prophesy the dissolution of civil society which was already implicit in the philosophical errors of an amoral Liberalism. "The end of all this," he gravely pronounced, "is not difficult to foresee, especially when society is in question. For when once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals." Liberalism, indeed, had sold the pass; it had turned its back on Revelation and Natural Law and its decline into irrationality and anarchy would soon be manifest on the pages of history.

While, however, he trenchantly exposed the errors of Liberalism, Leo XIII was equally severe in his strictures on the tenets of Socialism. In his Encyclical "*Quod Apostolici Muneris*" of 1878 he laid bare the radical defects of Socialism in the same merciless way that he was later to devote to Liberal teaching. Catholics could entertain no relations with "that sect of men who, under the motley and all but barbarous titles of Socialists, Communists and Nihilists, are spread abroad throughout the world and, bound intimately together in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but, standing forth openly and boldly in the light of day, strive to carry out the purpose, long resolved upon, of uprooting the foundations of civilized society at large." And not only was Socialism committed to the principle of class-warfare; it was dogmatically atheist and materialist in the crudest fashion of nineteenth-century Rationalism. It held in scorn "the natural union of man and woman, which is held sacred even among barbarous nations" and attacked the right of property "sanctioned by the law of nature."

This indictment requires little further elaboration to-day. In Mr. Oakeshott's book long extracts are given from "The Communist Manifesto," Lenin's "The Teachings of Karl Marx" and "The State and Revolution." They show that the Socialism which Leo condemned remains essentially the same in its intrinsic nature. Indeed, as Mr. Oakeshott says, "most of the later literature, the authoritative literature of Communism consists in a repetition, often in actual quotation, of what these initiators of the doctrine wrote. It is a

doctrine which has received innumerable restatements, but has shown remarkably little power to grow."¹ The truth of the matter is, of course, that Socialism is so wedded to the sterile materialism of the last century that any attempt to develop the doctrine would require a surgical operation that would only end in killing the patient.

It should at once be observed, however, that in utterly rejecting and abhorring the Socialist teaching, Leo did not necessarily find fault with the Marxist analysis of social evils. Indeed, that acute non-Catholic writer, René Fülöp-Miller in his "The Power and Secret of the Papacy," has pointed out striking analogies between the social analysis of Karl Marx and that of Leo XIII in his great Encyclical on the condition of labour, "Rerum Novarum."² Both thinkers deplored "the enormous fortunes of some few individuals and the utter poverty of the masses" and both castigated the Liberal regime for its unbridled capitalism. It was only when they turned to the reconstruction of society that the two men took diametrically opposite paths, the one pursuing the slippery road that led towards class-warfare and proletarian dictatorship, the other turning his steps towards a state founded on the love of God and the brotherhood of man. In tones that have become very familiar to us, and part of our heritage, Leo XIII outlined the social duties of Catholics; the obligation of a just wage, the right of working men to associate, the lawful authority of magistrates and the right ordering of social relationships.

The world, however, though impressed and startled by the clarity of his teaching, paid little attention to Leo. It pursued its own selfish way with its political interests, its economic individualism, its universal materialism. And so in the middle of this unbridled licence, gaining ever greater momentum of its own accord, there dropped the bombshell of the Great War and with one gigantic crash the whole vast edifice of Liberalism toppled to the ground.

It is only now (and still quite imperfectly) that the Great War of 1914—1918 is beginning to appear in perspective in our historical studies as the culminating point of a century of individualism and materialism. And so it is only now that historians, Catholic and non-Catholic, are beginning to

¹ Oakeshott, *op. cit.*, p. 81.

² René Fülöp-Miller, "The Power and Secret of the Papacy," pp. 122—123. London, 1937.

rivet attention on the Church of the nineteenth century, to reevaluate its role therein, and to study the social Encyclicals of Leo XIII with greatly increased interest. René Fülöp-Miller, a writer of wide popular appeal, may be cited as symptomatic in this connexion. In the work quoted above, he tells us how "for more than a century the secular philosophies of Liberalism and materialism, of technical progress and capitalist industry had accustomed men to regard themselves as masters of the earth, and now these world forces, independent of supernatural means, which were to bring about the 'greatest good of the greatest number' upon earth, had been perverted into the instruments of a horrible mass slaughter. The 'free economics' of liberal doctrine had been turned into a wild destruction of worldly goods; technical science, the pride of independent humanity, had been transformed into a gigantic machinery of death."¹

There is something supremely unconvincing in modern liberal accounts of the origin and causes of the Great War. Mr. H. A. L. Fisher, for example, hotly repudiates the suggestion that the War was in any way brought about by "capitalism" (*i.e.*, competitive individualism in economics), and inclines to the view that Germany and Austria were almost solely responsible for a tragedy which fell upon a world permeated through and through by the beneficent principle of Liberalism.² Signor Croce, the great Italian liberal historian, is much more subtle. He admits that Liberalism had degenerated into "Activism"³ and quotes with approval the *dictum* of Grillparzer that "Humanity, through nationality, returns to bestiality."⁴ But he does not succeed in proving that Liberalism was not bound up with Nationalism on the one hand, and Materialism on the other. Indeed, the nineteenth-century evidence is too overwhelming for such a view to be held with any conviction. Not only did Nationalism and Liberalism walk hand in hand in the French Revolution, the revolutions of 1848 and the Italian *Risorgimento*, but they also had the same common parent—the rationalist philosophy of the eighteenth century "Enlightenment." Liberalism, Capitalism, Nationalism, and Materialism are so inextricably combined in the nineteenth century that any attempt to dis-

¹ Fülöp-Miller, *op. cit.*, pp. 155—156.

² H. A. L. Fisher, "History of Europe," pp. 1114—1122.

³ Croce, *op. cit.*, pp. 325—350.

⁴ *Ibid.*, p. 342.

solve them forcibly into their component parts can end only in a radical misreading of history.

Abandoning the liberal attempts to explain (by explaining away) the causes of the Great War, we may turn our attention to post-War Europe and note how the excesses of Liberalism and Socialism have given way to excesses in a precisely opposite direction. In his article on "the Doctrine of Fascism" (written in 1932) in the *Encyclopedia Italiana*, Signor Mussolini makes easy fun of "individualistic abstractions of a materialistic nature like those of the eighteenth century"¹ and has no patience with "the flabby materialistic positivism of the nineteenth century."² In reacting strongly against liberal individualism, Mussolini, however, falls into the opposite error of regarding the State as an end in itself. "And if liberty is to be the attribute of the real man," he writes, "and not of that abstract puppet envisaged by individualistic Liberalism, Fascism is for liberty. And for the only liberty which can be a real thing, the liberty of the State and of the individual within the State. Therefore, for the Fascist, everything is in the State and nothing human or spiritual exists, much less has value, outside the State."³ At the same time, in reaction against the Socialist shibboleths of mechanical equality, Mussolini affirms "the irremediable, fruitful and beneficent inequality of men,"⁴ a pronouncement which accords ill with the teachings of Leo XIII on inequality as the necessary outcome of the imperfection of man's spiritual nature.⁵

The "ideology" of National-Socialism also contains crude and excessive reactions against the errors of Liberalism and Socialism. Here again statolatry replaces liberal individualism, the Socialist struggle of class against class becomes a struggle of race against race, and the dark forces of the blood and the soil replace the nineteenth-century abstractions of Reason and Progress.⁶

Liberalism and Socialism are still with us, the one visibly in decay but the other representing a powerful tyranny which covers about one-sixth of the surface of the earth. Their doc-

¹ Oakeshott, *op. cit.*, p. 165.

² *Ibid.*, pp. 164-165.

³ *Ibid.*, p. 166.

⁴ *Ibid.*, p. 172.

⁵ See, for instance, the celebrated passage in "Rerum Novarum," headed in the C.T.S. edition "To suffer and endure is the lot of man."

⁶ Oakeshott, *op. cit.*, pp. 197-205.

trines have shown little or no development since the nineteenth century and their countenances have now grown old and familiar, though hardly venerable and inspiring.

In a world torn asunder by these rival "faiths" (and each is in a great measure regarded by its adherents in the light of a religion), the Church maintains and asserts the teaching of Leo XIII with increasing vigour. As Mr. Oakeshott is quick to see, the Church "is the only contemporary representative of a genuine Natural Law theory"¹ and therefore (he might have added) the only institution capable of saving European civilization from the politics of the jungle. She alone possesses a legacy of coherent political and social thought (based on Reason and Revelation) that can prevent society dissolving into the anarchy whence it came and whither it is so rapidly returning.

One is led to conclude that in the last century the Church and the Papacy were, and to-day still are, tragically ahead of their times. "That we can and ought to reconcile ourselves to Liberalism, Progress and Modern Civilization is a proposition which we need not have waited for Lawrence to condemn," writes T. S. Eliot, adding pointedly, "and it matters a good deal in what name we condemn it."² The spectacle of Leo XIII tirelessly exposing the errors of his time and predicting their sorry future, of Benedict XV imploring the Powers of Europe to return to sanity and remaining unheeded in the four long years of the Great War, of Pius XI pointing the way to the functional and corporative organization of society in a world given over more and more to brute force, is a grim commentary on the failure of the nineteenth century to receive the teachings of the Church.

Our own age also needs to learn the lesson which the previous century ignored. It has seen the errors of Liberalism already revealed by Leo XIII and sought to remedy the looseness of the Liberal fabric by a stouter framework of authority and rigid control. It, too, is in error and in graver need than ever of the guidance of the Church.

R. A. L. SMITH.

¹ Oakeshott, p. xix. Mr. Oakeshott's valuable introduction merits the closest study.

² T. S. Eliot, "After Strange Gods," p. 61. London, 1934.

VIRGIL, CUMAE, AND THE SIBYL

"Facilis descensus Averno :

Noctes atque dies patet atri janua Ditis :

Sed revocare gradum superasque evadere ad auras,

Hoc opus, hic labor est."

(Virgil : *Aeneid*, bk. vi, ll. 126—129.)

IN the opening lines of the sixth book of Virgil's epic masterpiece the legendary Aeneas, refugee from Troy and founder of the city from which was to spring Imperial Rome, glided gently, we are told, with his storm-harassed ships towards the Euboean shores of Cumae. To find our bearings in a modern sense we must think of Naples. Looking at that city from the sea, its coast line stretching to either side of it and enclosing an expanse of the Mediterranean more than thirty miles across, we would notice to its right various settlements with the ruins of Herculaneum and Pompeii nestling beneath the slopes of the still active Vesuvius. To the left, again viewed from seaward, stands the high promontory of Pausilypon, now known as Posillipo : on the other side of this is a smaller gulf, containing within it Puteoli, now Pozzuoli, once an important harbour, and Baiae, to-day Baia, formerly the centre of patrician and Imperial villas ; further to the left the gulf ends in the Capo Miseno, named—so Virgil tells us—after the Trojan companion of Aeneas whom a Triton lured to death, jealous of his musical skill. Off Capo Miseno lie the two large islands, Ischia and Procida : and from the Capo runs back the coastline towards Gaeta, passing along the Euboean shores and near the remains of Cumae.

This small area between Naples and Cumae or Cuma, to give it its modern name, has come to be considered as the Virgilian country not merely on account of its legendary associations with Aeneas and the underworld but also because the poet lived in Naples for several years. Donatus assures us that after his death at Brindisi Virgil's ashes were brought back to this city and placed in a monument between the first and second milestone along the Via Puteolana. Statius and Silius Italicus refer to the tomb though it is almost certainly not on the site which is pointed out to-day. The familiar couplet put into the poet's mouth which tells of his birth at Mantua, records also his last resting-place : "tenet nunc Par-

thenope"—Parthenope, the maiden-city, that is Naples. There is a charming legend which represents St. Paul on his first arrival at Puteoli paying a visit to Virgil's tomb and proclaiming how great a Christian saint he would have made of him.

Ad Maronis mausoleum
Ductus fundit super eum
Piae rorem lacrimae.

Quem te, inquit, reddidissem,
Si te vivum invenissem,
Poetarum maxime.

Should you wish to visit this Virgilian country (it is no pleasing landscape but volcanic and barren) you must discover some tiny station, hidden in the winding ways of Naples itself and take an electric train which goes by the name of *Ferrovia Cumana*. In and out of tunnels it gaily goes, then along the garden walls of villas crowned with the foliage and fruit of lemon and orange trees. On past Pozzuoli with its charming harbour and some beautiful views towards the sea and the islands until you arrive at the tiny station of Lago Lucrino. Alas—poor *lacus Lucrinus*—so shrunk from its one-time importance and now a small stretch of dullish water. In the first century B.C. it was a centre of cultivation of lampreys, oysters and the like, then much prized as table delicacies. There was even a pun upon the name and the word "*lucrum*": the Lucrine waters were very lucrative. On the slopes of the hills which enclose this sheet of water on the land side, stood numerous houses, their white terraced porticoes gleaming in the summer sun.

By the side of this lake there runs a road towards the Lago d'Averno: the distance is a short one, perhaps a mile. An ordinary country road of beaten earth, it is shut in by high banks, set with reeds and shrubs that flourish near the sea. It is all that remains of the canal constructed by Agrippa during the civil war between Octavian, the future Augustus, and Mark Anthony. This district of Campania had remained loyal to Octavian but Anthony's fleet under Sextus Pompeius held the supremacy at sea and threatened the coast. Puteoli and the Portus Misenum were exposed to sudden attack. Accordingly Agrippa, bothering little about the sacred character of the Avernan lake, linked it with the *lacus Lucrinus* by means of a waterway which could be navigated even by ships of war. Thus the dread lake became for a time the

Portus Julius, and the region consecrated to Charon and the shades was made unpleasantly noisy with the hammering of shipyards and the splash of oars. The Portus Julius had but a very short existence: Augustus abandoned it, and the continual shifting of the earth level, a striking phenomenon of this volcanic area, destroyed both naval repair yards and the canal. Along one side of the lake can still be noticed the ground-plan of a large rectangular building, its entrance towards the water—doubtless one of these naval yards.

We came at last (the transition from the "you" of the future to the "we" of the past is a natural and actual one) to the Lago d'Averno. The first thing that caught our eyes was a large stone slab with a few Virgilian lines chiselled upon it:

*Spelunca alta fuit vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullae poterant impune volantes
Tendere iter pennis. (vi, ll. 237—240.)*

There are similar slabs, with Virgilian echoes, at Cumae. For all its proximity to Naples the lake is strangely silent: the thick forest of which Strabo spoke is no longer there: in fact Agrippa was chiefly responsible for its disappearance. There is scarcely a sign of human habitation (one small farm can be glimpsed high up on the further bank): the water is dark and gloomy for the lake is the crater of an extinct volcano: except for the road by which we came, it is surrounded completely by thinly-wooded slopes: it is possible to sense the atmosphere which gave rise to the name Avernus, A-ornos, the spot over which no bird would dare to fly, and to the notion that here in this deserted and forbidding place lay the gate to the pallid kingdom of the underworld. A modern commentary on the expression A-ornos was provided by three heavy Italian aeroplanes that flew low across the lake.

It can be a profound and valuable human experience to find oneself alone or at least free to think and dispensed for a while from the necessity of speech in some place where linger the memories of thousands of years. You may sense it as you wander through the Roman Forum past the Rostra where Cicero and Anthony orated; or by the walls of the Templum Divi Julii erected on the spot of Cæsar's funeral: you may feel it again on the shores of the lacus Albanus, along the way that runs from Castel Gandolfo by Albano to Palazzolo where once stood Alba Longa though no remains indicate its exact location: it is evident too by the waters of Avernus. But is

it really self-induced? Maybe it is, in part, for my companion and myself read aloud a large portion of the sixth Aeneid before we left the lake. You may insist that Aeneas never visited the lake and I will agree with you. There were no Euboean shores of Cumae at the time of this legendary visit when Aeneas is said to have cast anchor under the Cumaean Citadel: there was no such citadel and, one might add, no anchor to cast and no Aeneas to cast it. But in Virgil's time and long before Virgil's time Avernus had been associated in some mysterious manner with the cult of the gods of the underworld and with that nether region itself. It is the shadow of Virgil that broods o'er the Lago d'Averno, not that of Aeneas.

You turn to the left from the entrance to the lake and, a short distance along, you will see a notice directing you to the supposed Grotto of the Sibyl. The notice points the way with humour, conscious or unconscious, to the *Ingresso Privato nel'Inferno*, the private entrance to Hell, and underneath this is the familiar line of Dante: "*Lasciate ogni speranza voi che vi entrate.*" As a grotto of the Sibyl, it is a fake: but a very old fake. You knock at the door and it is opened: no Charon is there to ask you for a passport and you do not have to throw a drugged dog-biscuit to any Cerberus. An attendant will conduct you along an eerie gallery, over two hundred yards in length, swinging a lantern in his hand: then you descend a narrow, winding way to be ferried across two deep pools of water not in a leaky bark but on the back of a substantial Neapolitan. You will be told that this was the grotto of the Sibyl and at the same time the descent to the world below. Before the more recent excavations on the acropolis of Cumae this may have been generally believed. As a matter of fact the gallery is almost certainly a remnant of the works undertaken by Agrippa: it provided an additional means of communication (it is about 12 feet wide) between the *Portus Julius* and the sea.

However, everything here is steeped, as we say, in atmosphere. "*Ibant obscuro sola sub nocte per umbram*"—you might find yourselves quoting:

perque domos Ditis vacuas et inania regna:
quale per incertam lunam sub luce maligna
est iter in silvis, ubi caelum condidit umbra
Juppiter et rebus nox abstulit atra colorem.

(vi, ll. 268—272.)

The effect is heightened when you leave the lake at its western end and pass through the long underground gallery, called the Grotto of Cocceius, in all probability the engineer who first constructed it. Again it was a part of the military measures adopted by Agrippa and was intended to ensure rapid land communication between the Portus Julius and Cumae. For a long time choked with rocks and buried under debris, it was cleared during the last years of the Bourbon kingdom of Naples. It is a large tunnel, two-thirds of a mile in length and sufficiently broad to allow the passage of two carts or waggons: the ground level rises gradually away from the lake. Originally there must have been some artificial illumination but to-day it is lit merely by the six "spiragli" or air-shafts bored downwards through the slopes of Monte Grillo under which it runs. These air-shafts are not perpendicular but have been pierced aslant so as to throw a beam of strangely filtered light along the gallery. The light is chill and ghostly as it creeps along the tunnel sides: once you are past an air-shaft, the walls are curtained with shadows, you can scarcely see a hands-length in front of you and a dead echo follows your footsteps. "*Ibant obscuri sola sub nocte per umbram*"—it is no inapt description.

Through the gallery and out into the fresh air on the western side. Before you is the road that goes south and north-east, once the frequented Via Domitiana, connecting Baiae with the inner districts of Campania. Between this thoroughfare and the sea are the remains of Cumae, gathered round the central rock where stood the acropolis. Cumae is a most interesting town, its citadel set upon a steep hill, whence the "*Euboicae latus ingens rupis*," especially where it looked seawards: "*Euboicae*," because it was a Grecian colony, probably from Chalcis and Euboea. Tradition, assisted by Eusebius and Strabo, held that the date of its foundation was to be placed in the eleventh century B.C. but actually the eighth would appear a more probable reckoning. The city grew in importance, extended its dominion over the whole of the adjoining region, worked the harbours of Puteoli and Misenum and in due time gave birth to Neapolis or Naples, the new city. There were the usual scraps with neighbours, with Etruscans from Capua and with the Aurunci. Success fell to the Cumaeans who, with the assistance of their Greek brethren from Sicily, finally defeated the Etruscans in 474. Referring to a former battle in 524, Dionysius of Halicarnas-

sus, with that imaginative eye which is the legacy of ancient chroniclers to modern journalists, estimated the Etruscan army as consisting of half a million foot soldiers and 18,000 cavalry : against which somewhat large array the Cumaeans could boast of merely 4,500 infanteers and a handful of 600 horsemen. However, David's younger brother once again prevailed over Goliath's more inflated relation, and Cumae proved victorious. The city came under Samnite sway in 438 or 421 and shortly afterwards was a Roman "*civitas sine suffragio*" in 334. Loyal to Rome during the second Punic war and to Octavian throughout the civil war against Anthony, it enjoyed the favour of the administration. But its economic importance declined once it lost control of the harbours in the bay and it remained in dignified isolation just off the main road leading inland from them. Its citadel retained its fortifications and there were struggles for it as late as the sixth century A.D. : occupied by Belisarius in 536, it fell to Totila six years afterwards but was recaptured late in the following decade.

Excavations have been carried out at Cumae in spells since the eighteen-fifties : the two most useful of these being from 1878 to 1893 and more recently from 1924 to 1932. As a result it is possible to reconstruct the ground-plan of the city. The older, Grecian portion, seems to have been situated immediately to the south of the acropolis, the later, Roman area, to have extended into the surrounding plain. Foundations of large buildings can be glimpsed, half hidden beneath scattered remnants of stone and the rough vegetation : here what was probably a Forum, there more certainly the curves and column-sockets of an amphitheatre. Northwards from the citadel stretched the various cemeteries, Greek and Samnite first of all, and then Roman, with many a trace of republican or Imperial columbaria. To either side of the central hill, between the Via Domitiana and the sea, ran a thick belt of wood, the *Silva Gallinaria* of Juvenal and Strabo, the "*stabula alta ferarum*" of the sixth Aeneid.

In the middle of this area rises the rock of Cumae with its grey and yellow volcanic stone. The original Greek fortification can be seen under its later covering of square Roman blocks : and you tread the ancient slab-paved *Via Sacra* which led from the eastern gate to the twin summits of the hill. Seen from above, where a splendid view awaits you, northward beyond the sweep of the coast to the looming mountains, to-

wards south and east to the promontory of Miseno and the islands of Ischia and Procida, the site of the citadel is much larger than it appeared from below. There are two peaks, the higher crowned by temple remains, attributed, but with no certainty, to Jupiter, the lower supporting the famous temple of Apollo with the cavern or grotto of the Sibyl underneath. The first of these two edifices which was uncovered as lately as 1927—1928, bears evidence of its three successive phases, namely Greek, Imperial Roman and later Christian. It ran from east to west and in its Augustan form had a ground area, about 130 feet in length and 80 feet broad. Scarcely anything can be seen of the original Greek construction except for some remnants of wall on the side facing the sea. The Imperial temple, the general lines of which can be followed, was converted during the fifth century A.D. into a Christian church: the outer shell was retained and the inner hall transformed into a building on the Basilica plan, with two aisles on either side of the nave. Of this transformation several remains are extant, portions of walls and brickwork, a number of Christian tombs, a contrast with the pagan columbaria to the north of the hill, and particularly a baptismal basin, enclosed in marble, its three steps leading down to it and the base of the columns of its "tegurium" still to be noticed.

And now quickly down to the lower summit on which stood the Temple of Apollo. On the way we found a group of picnickers from Pozzuoli and had to render into our best Italian the inscriptions set up on great white slabs of stone, once again nearly all of them from the sixth Aeneid. I felt like a German translating fragments of Beowulf into modern English on Hampstead Heath. But then it can well be argued that Beowulf is not the father of modern English whereas Augustan Latin is certainly the true ancestor of the *lingua toscana*. The temple's site is a striking one though to-day little is to be seen beyond the stone base and some broken columns. It was slightly smaller than the other building, of which something has been said, and some odd trenches appear to run across it. This is due to the fact that in its original form it ran from north to south: the Augustan building changed its direction by ninety degrees, facing east and west: the primitive orientation was restored when the temple was adapted for Christian use. Standing so prominently high up on the Cumaeen rock, its white façade and columns a'glinting in the sun, it must have been a beautiful vision to those

who looked up to it from the "wine-dark" sea. We can well conceive how the temple captured Virgil's imagination and made him bring the travel-wearied Aeneas to Cumae.

Aeneas, we are told, visited the "*arces quibus altus Apollo praesidet*" and, hard by, the "*antrum immane*" of the Sibyl. Till 1932 there existed no certainty as to the exact location of this historic "*antrum*." For a time they supposed that it lay along the lake shores of Avernus. Excavations carried out in 1932 led to the discovery, quite near the entrance to the acropolis, of a long and lofty gallery in the face of the rock and running parallel with the sea. The gallery opens from a cave and itself is a long "*dromos*," perfectly straight for nearly 150 yards: it is lit by six lateral openings which on the inner side descend into mysterious hollows and towards the sea allow light and air to penetrate. At the farther end are a number of rooms, presumably the actual dwelling of the priestess and the shrine where oracles were spoken. Fancy can easily reconstruct the scene recorded in the sixth Aeneid. "*Ventum erat ad limen . . .*" the Sibyl meets Aeneas at the mouth of this gallery: he is led along it into the inner temple at the end: it is not difficult to think how the Sibyl's voice would have echoed along the many smaller galleries and back from the underground rock.

These Sibyls were mysterious ladies. Heraclitus in the fifth century knew of them for he refers to the Sibyl who foretells things gloomy and unpleasant "*with raging mouth*." At first regarded as ordinary mortals they came to be thought, if not immortal, at least very long-lived. A good equivalent for makers of Greek prose of our expression "*As old as Methuselah*" would be "*older than the Sibyl*." Varro gives a list of ten such ladies but closer examination would show that something like twenty of them were recognized in very different parts of the ancient world. There were Erythraean, Delphic, Cumaean, Samian, Rhodian, Persian, Phrygian, Chaldaean, Egyptian Sibyls and not a few more. One was admitted even nearer Rome, not far from the "*domus Albuneae resonantis et praeceps Anio ac Tiburni lucus et uda mobilibus pomaria rivis*," that is at Tibur or Tivoli where you may now have tea under the shadow of her temple.

Interesting is the role these Sibyls were to play in Christian art and legend, a role similar to that allotted to Virgil himself, chiefly as the result of the Messianic interpretation of the Fourth Eclogue. Many examples of this special honour

attributed to Virgil could be quoted. He was introduced (for example at Rheims and Rouen) into an antiphonal sequence during Mass when he was called upon as the prophet of the Gentiles to give testimony unto Christ: the reply came back from the choir in the familiar verses of this Eclogue. "Teste David cum Sibylla"—this known line of the *Dies Irae* links together the royal prophet of the Jews and this strange species of prophetess among the pagans. Both sides of the ancient world are there called to witness to the reality of Christ.

"Ventum erat ad limen"—this time in the reverse direction: down the Cumaeon *Via Sacra* and on to the road that should run to Baiae and the sea. To the right, separated from the Mediterranean by a narrow strip of land, is the Lago Fesaro, called at times the *Acherousia Palus*. Leaving this to our right we marched towards Baiae hoping that something might be found en route to satisfy the twentieth-century cravings for honest food which were beginning to reveal themselves. We had left Naples at 10 o'clock and it was now after three in the afternoon. But no, nothing was in sight: the *Campi Flegrei*, for so this region is called, were all a'slumber in the dreamland of centuries ago.

As we topped the hill between Cumae and Baiae we did find a little hostelry but with so villainous-looking an "oste" that we hurried forward feeling that death through hunger would be a more Christian passing. Adown the slope that leads to Baiae past circular remains which have the title of Venus's Temple but are more probably ruins of a bathing station, to find in what was once the centre of luxurious villas nothing more palatial than a "*Vendita di Vini*," combination of grocer's establishment, tobacco shop (with salt and stamps thrown in) and inn. Bread and cheese, that was all we could find, oddly English as a meal so far south, and a strange contrast to the Lucullan fare of Baiae's Imperial days. "All we could find," I have said: but this needs slight qualification. "All I would risk" were more precise for my companion ventured to ask for fish. The fish came, *freschissimo*, he was assured and straight from the bay: it was a small octopus or cuttle fish. I left him to Fate and whatever Triton avenges a departed octopus. And so—in Pepysian manner—to bread and cheese and some of the "*vino del paese*," the local wine. And this is Falernian. "*Quantum mutatum ab illo*," the old epicures might be justified in their contention: but there are

far worse ways of passing a restful half-hour after half a day in the Campi Flegrei.¹

Were there time, I would speak of the Baian atmosphere. The contrast between what was and what now is, is significant. Now a small hamlet with a handful of fishing smacks, blue and yellow, against a quay: then a patrician, and later an Imperial Lido with artificial pools, fish-ponds, and imposing palaces. A few associations must suffice. Here in 23 B.C. died the young Marcellus, nephew and apparently intended successor of Augustus. The heading of a Claudian edict of 46 A.D. reads—"in praetorio Baianae." Nero, the planner of spectacular palaces, the Domus Aurea in Rome and the villas of Subiaco, projected here a vast apartment and the shutting in by a constructed mole of the Baian waters and thermal springs. Some feet under the present level of the sea have been found ornaments and traces of projects such as these. His mother, Agrippina, died at Bauli, a few minutes away from Baiae, and "the vagulous, blandulous little soul" of Hadrian (is he not responsible for the "animula, vagula, blandula" in our anthologies?) made in a sense other than the topographical, the short journey over the hill from Baiae to Avernus. Past Baiae is the promontory of Miseno. It is a good note, as well as a substantial promontory on which to conclude. From it there is a lovely prospect, across the whole bay of Naples to one side, and to the other the winding coastline past Cumae, where we have been, along a further stretch to Gaeta. At your foot the Portus Misenus and across the water Pozzuoli and Posillipo. You might reflect how in this small corner of Campania the three main currents were to meet which made what we know as Western history and civilization. Cumae and Pozzuoli were Greek cities: to the former, at least in legend, came Aeneas "*Romanam condere gentem*," the traditional forerunner of all that the Imperium Romanum and the Pax Romana were destined to achieve: to the latter came St. Paul (Puteoli was his landing-place): and from Puteoli he went to Rome.

JOHN MURRAY.

¹ Campi Flegrei: or "burning fields," a name given to this region because of its volcanic character. The lake of Avernus, where popular belief placed the entrance to the world of the dead, is in the crater of an extinct volcano. The fanciful derivation of this name from A-ornos, the place over which no bird would fly because of the vapour that rose from the waters, is a clear reference to its volcanic origin.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTÉS

MODERN MASS CONVERSION.

The Prodigy of Urundi.

CHRISTIANITY, as we read in The Acts, began by mass-conversions, and occasionally the efforts of later missionary Apostles such as St. Francis Xavier have been rewarded by similar outpourings of grace. But the phenomenon has not ceased in the Church as the following details about the conversion of the natives of Urundi abundantly prove.

Once again "sanguis martyrum semen Ecclesiae." In May, 1881, three of the first missionaries sent by Cardinal Lavigerie to Lake Tanganyika were massacred by the arrows of the Barundi. But other White Fathers took up the perilous task and about fifty years later literally "entered into their labours," for conversions amongst the Urundi then began on a portentous scale. Father Pierre Charles, S.J., writing in the Belgian review *Grands Lacs*, says: "Ces prodiges dépassent en ampleur—il ne faut pas hésiter à le dire—la conversion du monde gréco-romain."

When the Vicariate of Urundi was erected in 1922 there were only 14,000 Christians. Within ten years (from 1922 to 1932) the 14,000 grew to 80,000 and then came the deluge—of salvation. In the last six years 211,611 baptisms have been administered—actually many more, for we are not counting those who are dead—so that to-day there are 291,611 baptized Christians in the Vicariate.¹ Nor is there any sign of this mass movement towards God slowing down, for there are at present 84,198 catechumens under instruction, and 47,484 baptisms were administered last year. These things, be it noted, are happening in a country no bigger than Holland with a population of two millions.

Possibly the reader's first reaction to this astonishing information will be the query—are these conversions genuine and permanent? Happily they are, for effective means are taken by the missionaries to test the applicants for baptism and to safeguard their Faith after their reception.

In the first place, the prize of baptism is placed high enough to make it difficult to reach. Without exception, adult candidates pass through a four-years' catechumenate, and the children have to go through the Catholic schools. This is the only path to the baptismal font. The catechumens must attend instructions, which

¹ These figures are taken from official statistics dated June 30, 1938. The number of the baptized now certainly reaches 300,000.

last one hour and a half, three times a week during the third year, and four times a week during the fourth year. The instructions are given, either at the Mission itself or at a "first-class branch mission." Of the latter we shall speak later. These places are not very close to one another, so that long distances have often to be covered. This alone supposes tenacity of purpose. Irregular attendance brings postponement of baptism.

Nor is it a mere matter of attending instructions regularly for four years. Periodical examinations are held, and if the examiners, who are priests, are not satisfied with the candidate's religious knowledge, or with his conduct, his baptism is deferred. To take an example or two at random from the Vicar Apostolic's Annual Report: in 1934—1935 at Buhonga Mission, 1,188 baptisms were administered and 743 candidates were deferred; at Mugeru 353 adults were baptized and 300 deferred, while at Mugeru the number of those postponed exceeded that of the baptized, viz., Baptized 213: Deferred 576.

It has been objected that this severe and prolonged test must result in many turning back to paganism. Not with the Urundi: as a matter of fact the vast majority persevere until they do give satisfaction, and they make exemplary Catholics, eager for the means of grace. They *practise* their Faith. No less than 5,575,382 Communion were distributed last year, an average of more than 19 per person. It must be remembered that long miles separate one mission from another, so that people live, on an average, 10 miles from the Sacraments. Very many, therefore, put themselves to serious inconvenience, and endure no little physical fatigue in order to receive them. On the vigil of the Assumption last year, the writer passed many groups of people along the thirty miles of road which led from one mission to another. They were on their way to Confession, so as to receive Holy Communion on the morrow. Near the mission, men were constructing little huts in which to pass the night.

The people gladly help to build their own churches. In 1933, at Murehe, for example, the baptized Christians and the catechumens furnished 120,000 days of work to build the church. At Nyamurenza, which is thirty miles from the nearest mission, 5,000 Christians collected the stones required for the foundations, and in two months made 90,000 bricks and carried them to the site of the new church. At Kibumbu, to hasten the construction of a church before the rains fell, 150,000 bricks were got ready on the spot in less than two months.

Another interesting sign of the Christian spirit in Urundi is this. In 1935 these poor people sent to Rome, for the Association for the Propagation of the Faith, the sum of 6,717 francs.

Are there any bad Christians amongst them? There are. In 1935, at Mugeru, out of 14,000 Christians there were 31 who

could not receive the Sacraments. At Kitega, a new mission, with 5,000, there were about the same number of lapsed Catholics. At Kibubu the Superior reports that out of 672 Christian families, there is only one husband not living with his wife, and the Vicar Apostolic, striking an average, writes: "I believe that out of every thousand Christians one can find five who have not persevered; this is a fair average—exaggerated if anything."

In looking for reasons, apart from the grace of God, for this remarkable efflorescence of Christianity in a region so remote in time and space from the centre of Christian culture, several have been suggested, none of which appears to be satisfactory. In the first place, it is pointed out that Urundi is a small country with a relatively dense population speaking the same language; and that its political organization unites the country into one whole, so that in consequence a real change of heart and mind at one vital point is apt to disintegrate the whole fabric of pagan tradition. On the other hand, as was seen at the beginning of this mission, the more compact a people, the harder it is to penetrate.

Secondly, it is true, the Belgian Government has not hidden its sympathy for a religion which provides secular instruction and inculcates good morals and public order. The help, however, given by the Government, is off-set by official "neutrality," which at times "has been positively obstructive."¹

Thirdly, it is said that the people have followed their chiefs into the Church out of loyalty or lower motives. This is not true of Urundi, where it was the chiefs who followed the people! These chiefs, foreigners² of a superior tribe, were the last to be affected by the movement towards Christianity which went on around them, without them and in spite of them. It was only when they saw the people getting ahead of them in Christian civilization that they themselves joined the catechumenate. To-day, however, the great majority of the chiefs give their support to the Church. After having acted as brakes, they have taken their place at the wheel, where they ought to be.

A fourth suggested explanation is that the Barundi are a "naturally" Christian people. They are poor, healthy and well behaved—monogamy being the rule. On the other hand, they are "naturally" pagan as well, given to excessive drinking, ready to

¹ P. Leloir in *Grands Lacs*, March, 1936.

² There are three distinct ethnical groups in Urundi: the Batutsi, the Bahuti and the Batwa. The Batutsi (5 per cent of the population) are Hamites, who probably originated in Abyssinia. The type reminds one very much of the figures represented on Ancient Egyptian monuments. They form the noble class to which the Chiefs belong. The Bahuti (94 per cent of the population) are the negroes of the country itself. They cultivate the ground and look after the herds of cattle which belong to the Batutsi. The Batwa (1 per cent) who are pigmies and probably the first inhabitants of Africa, call themselves the "Kings of the Forest" to which, however, they were driven by the Bahuti. They are clever hunters but do very little useful work.

thieve on occasion and even to take life in the process. They are, in fact, sufficiently "natural" to feel the immense superiority of a supernatural religion like Christianity. It has also been said that with religion the natives receive all kinds of material benefits. This is true only in the sense that Christian civilization, respect for law and morals, education and personal decorum connote material advantages. Otherwise the native gains nothing material on becoming a Christian, for the simple reason that the missionaries have no resources wherewith to benefit so many tens of thousands of people.

The true reason lies rather in the fact that after the first missionaries had shed their blood for the Barundi, those that followed lavished health and well-being in constant self-sacrifice for the souls of this people; whilst those that now carry on the work, do so at the cost of excessive labour in the hardest surroundings. The writer has seen them at work and he does not expect to find on this earth a more admirable spectacle of Christian zeal and fortitude. Add to this the prayers and sufferings of the native Church itself, now become conscious of its living membership of Christ's Mystical Body.

A final word about the personnel and methods of this highly-graced mission. Naturally the phenomenal growth of the Vicariate has left it greatly understaffed, and various devices have been adopted to make the most of the priest-power available. There are 59 White Fathers and 15 native priests now at work. Missionaries from Europe come very slowly, but much is done by good organization to cope with the situation.

The "grouping system" has been introduced, and a circle of "first-class branch missions" functions throughout the Vicariate. "Bush-school chapels" are established in every large village, whilst in the centre of a group of these a "first-class" branch mission is organized. To this the people come from the surrounding villages; the catechumens for regular instruction from the catechist, and the Christians four or five times a month to receive the Sacraments from a visiting priest. Thus time and labour are saved, for instead of visiting every bush-school chapel, the missionary goes only to the central one, of which there are usually three around each mission. The mission-stations are thus practically multiplied by three, and the missionary sees nearly all his people four or five times a month. As new missionaries arrive and resources become available, one of these "first-class" branches becomes a "mother tree," and one of the villages takes over its function of a "first-class" branch.

The missionary's means of locomotion in Urundi is the motor-cycle. It enables him to cover long distances in a short time and at little cost, and on it he can penetrate into villages to which nothing but a foot-track leads. He arrives at his branch mission

fresh and in good form, as ready to give an instruction or to enter the confessional there, as he would be at the mission itself. Even missionaries of seventy years of age are still humming merrily along the tracks of Urundi on their motor-cycles, now become a vital factor in the spread of the Gospel.

As preacher and instructor the missionary is aided by catechists, to-day an indispensable feature of foreign missions, and by White Sisters, native Sisters and native priests. The catechist in Urundi is a quasi-curate. There are six hundred of them and each has his school-chapel in the bush. They receive a "gratification" of 200 francs a year, some a little more, so that the Vicar Apostolic has to find 150,000 francs a year for them. The catechist is responsible to the priest for the people in his village. He sees that the Sacraments are brought to the dying, or, more often, the dying brought to the Sacraments. The people are informed by him of the priest's visits to the "first-class" branch, and he conducts a service on Sundays when he is too far away to go with his people to the mission. It is the catechist who instructs the postulants (catechumens in their first and second year), supervises the building of huts required for such instruction, and the brick-making and wood-carrying necessary for a future church. A good catechist is almost as useful as a curate, and many of them are in truth excellent. Without this army of catechists the missionaries could not possibly carry on their work with efficiency.

The most hopeful sign that a foreign mission has made good is when it has begun the establishment of a native clergy. Naturally that sign has become conspicuous in Urundi which has a Junior Seminary from which the students pass on to the Senior Seminary of Ruanda, its neighbour. There are fifteen native priests now working on the missions. According to the Vicar Apostolic's calculations, in ten years there should be forty, and in twenty years ninety. The first priest was ordained in 1925, so that all these priests are fairly young, the eldest being forty-three years of age. In 1933 three of them were given the charge of Mugerero Mission, and in 1934 three others took over the Mission at Murehe. They give every satisfaction, and the Vicar Apostolic, although the immediate future is full of anxiety on account of the shortage of European priests who must still be the backbone of the mission, and the lack of material resources, speaks with confidence of the far-off future Native Church and hierarchy of Urundi, towards which so big a step has been taken.

Besides the White Fathers there are also, of course, White Sisters in Urundi, who are invaluable in the work of the Apostolate. They have charge of hospitals, dispensaries and schools, as well as workshops for girls where carpets, mats, wax candles and other things are made. Their most useful contribution to the future is the perpetuation of their own Order in the formation of

a Native Sisterhood. The first novitiate for Native Sisters was begun in 1931, and there are now twenty-one professed Sisters, six novices and seventy-eight postulants. Although many of these latter will never reach the novitiate, the number is high enough to indicate that the idea of the religious life is finding favour with the Barundi. As the writer went through Urundi lately he heard on every side praise of these Native Sisters. Five or six form a community in a mission where they teach in the schools. They have their own little convent where the Blessed Sacrament is reserved; a visit there leaves one with the impression of a great working of divine grace. It would be impossible to exaggerate the value of these Sisters in the work of the conversion of the country, for they are living examples of the perfect Christian life. They are objects of respect and veneration for their people.

Catholics in the old established societies of Europe and America may contemplate in such a Mission as that of Urundi the beginnings of their own Christianity, and realize that the Faith, so blindly rejected by the heresy of nation-worship, is indeed the one permanent civilizing factor in the world to-day, the stone that is in truth "the head of the corner."

A. E. HOWELL, W.F.

THE TITUS OATES' PLOT TRACTS AND PRESS LEGISLATION.

JOHN SELDEN, one of the wisest men of the times of the Civil Wars, said of the tracts or, as he termed them, "libels" then printed in shoals: "Though some make slight of libels, yet you may see by them how the wind sits. As take a straw and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not show the complexion of the times so well as ballads and libels."

If this was true of the tracts of the Civil Wars, it is equally true of those published in the years of the Oates' Plot. And since these latter tracts are demanding greater attention than ever they did in the past, it is desirable to point out that there exist lists of them which are of great value to students of the period.

In 1680, a certain "J.R." compiled: "A General Catalogue of all the stitch'd books [*i.e.*, pamphlets] and single sheets, printed the last two years. Commencing from the first discovery of the Popish Plot [September, 1678] and continued to Michaelmas Term, 1680," etc. This Catalogue was "sold at the Green Dragon in St. Paul's Churchyard"—an address not known to have been that of any bookseller. Search through the Hearth Tax lists has failed to provide any information about "J.R.," or his sign of the Green Dragon.

About 1,200 items were listed in the 32 quarto pages of this

"Catalogue," and two Continuations of it followed, viz.: "A Continuation of the Compleat Catalogue . . . from the 1st of Jan. 1679/80 to the 25th of June 1680. To this is prefixed some omitted in the last," etc., and: "A second Continuation of the Compleat Catalogue . . . from the 24th of June to Michaelmas Term 1680," etc.¹ As this list concludes with the announcement that "The Continuation is intended to be publish'd every Term," I must point out, with some regret, that Anthony à Wood, who possessed a copy of each of the three lists, has recorded the fact that "J.R." was not "suffered" to carry out his intention. The reason for this must be sought in the Press legislation of the year 1679 which now calls for notice; for it also has been quite forgotten.

It is well known that the "Printing Act" of 1662 (usually misnamed the "Licensing Act") was due to be renewed by the Parliament elected early in the year 1679 and that by the King's sudden dissolution of that Parliament on the 12th of July, this Act lapsed and there were then no rules affecting printing. Anyone could print what he liked, and the printer or publisher was not obliged to place his name on any tract issued by him. Consequently a host of tracts appeared after the 12th of July, 1679, without any "imprint" of any sort or kind. Even if their contents were plainly seditious, it was possible by this omission to evade legal proceedings, and Oates' supporters were not slow to avail themselves of this advantage.

The Privy Council thereupon took action by summoning Roger L'Estrange to its aid and directing him to consult with the Stationers Company about the best means of stopping all this anonymous printing. Accordingly, on August 4, 1679, the Stationers Company issued an "Ordinance" that every printer or publisher should affix his name to every "book, pamphlet, portraiture, picture or paper" sold by him, and imposed a penalty of £20 for each failure to comply with this regulation. As the Act of 19 Henry VII c. 7. had forbidden City Companies to frame "Acts or Ordinances" without the consent of three judges, the Lord Chancellor and Chief Justices Scroggs and North gave their approval to this "Ordinance" upon August 22, 1679. Unfortunately, "J.R." gave only the short titles of the tracts listed by him, omitting their publishers' names, but quite a large number turn out, on inspection, to have no imprint, and thus can be assigned to the "interregnum" between July 12 and August 22, 1679. After the latter date there is no doubt whatever about the publisher's name, for the penalty of £20 was a heavy one—amounting to nearly £100 in our money—and it effectually stopped the activities of the low-class printers and booksellers who supported Oates.

¹ All three are listed under the general heading "Catalogues," in the British Museum.

As regards the further history of this "Ordinance," the following should be noted. In view of the meeting at Oxford, upon March 21, 1681, of Charles II's last Parliament, a press campaign of the most violent kind had been carried on and had resulted in a large number of prosecutions. It was desirable, therefore, that the Stationers should not relax their vigilance whilst the King was away, and thus the chief officers of the Company were ordered to attend the King in Council upon March 11, 1681, the day before he set out for Oxford. As no word about this order or attendance is to be seen in the Privy Council Register, it must be presumed that Sir Robert Southwell, the Clerk to the Council, had already departed for Oxford, like most of the statesmen of the time. Henry Muddiman, however, wrote as follows, in his newsletter dated March 12, 1681: "On the 11th, the Master, Wardens and Assistants of the Company of Stationers were summoned to attend his Majesty in Council, where they were told of the mischief of the licentiousness of the Press, and charged to use their utmost endeavours to suppress all things of scandal and sedition." The Company evidently thought that it could not do better than print the "Ordinance" which had been approved by the judges on August 22, 1679. It appears that the "Ordinance" was not actually printed in 1679, though it is generally placed under the "Proclamations" for that particular year.

J. G. MUDDIMAN.

THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA.

THE founding of "The Catholic Biblical Association of America" is likely to prove an event of considerable importance in the history of English-speaking Catholicism, and deserves our hearty applause. The first meeting was held at St. Louis, Missouri, in October of 1937, after which a volume of "Proceedings" of 156 large pages was issued; and with the beginning of 1939 *The Catholic Biblical Quarterly* has begun to appear, of which I have before me the first two numbers, of about a hundred large pages each. The Association is strongly supported by the hierarchy and by the biblical professors and scholars of the United States, and it has already set itself to work upon the preparation of a new translation of the Latin Vulgate, which is going steadily forward; but it has no intention of limiting its scope to any one line of biblical development. A questionnaire was issued to the members in regard of the work thought desirable, and it is interesting to note that 22 votes were given for "practical and critical commentaries," 17 for a "biblical periodical," which now exists, 11 for "English versions of the Old and New Testaments," which have likewise been set on foot. The following subjects received more than one vote: a Catholic English bibliography; various English aids to the study of the Scriptures; translations of books

from the original languages; efforts to improve the seminary courses on Scripture; encouragement of Scripture textbooks in English; promotion of interest in the general reading of the Bible; aids for homiletic and catechetical uses of the Bible; a practical dictionary of the Bible in English. The following subjects each obtained one vote: the promotion of the study of oriental languages, history and archæology; studies of the Old Testament in the light of modern science; lists of biblical MSS. to be found in the United States; a students' edition of the Bible with margin for notes; an English concordance of the Bible; the provision of funds for the publication of biblical texts; a harmony of the gospels; the undertaking of field work in biblical archæology.

It will be seen that the suggestions are conceived in no narrow spirit, and with a little care and patience it will certainly be possible to do much valuable work all along the line. As mentioned above, a great task has already been taken in hand, a new translation of the Latin Vulgate, in which many biblical scholars are taking part. It is scarcely a coincidence that in England Mgr. Knox has been entrusted with a like commission. Both enterprises are a sign of progress, and command our hearty good will; though one might regret the duplicating of the labour. The Benedictine commission is making steady progress with the revision of the text of the Latin Vulgate itself; and it is much to be hoped that this revision will be made official when completed. It may not be perfect, but it will be a great improvement on our present Latin Vulgate; and if the revised text is itself to be revised or corrected still further, this will mean postponing the improvement of our official text quite indefinitely. The need of a new translation from a critically accurate text of the originals is a crying need, for the sake both of Catholics and non-Catholics. It seemed possible at one time that the Association would put its hand to this forthwith; but at least such an enterprise remains well within its scope, and is worthy of its zeal. It will be seen that its own members have already suggested "translations of books from the original languages" and "the provision of funds for the publication of biblical texts." The present writer would be only too pleased if parts of the Westminster Version could appear under its auspices.

The Association has shown itself large-minded in yet another way, in not wishing to restrict its membership or its activities to the United States. It has already been made known that it will be content to call itself simply "The Catholic Biblical Association," if sufficient reason can be shown for such a step. This is an important fact for all English-speaking Catholics who are interested in Holy Writ. In these islands we are not really strong enough to be able to maintain an association of our own in vigorous life, and we have everything to gain by joining the one now formed. The annual subscription is a pound, but this includes the right to

receive *The Catholic Biblical Quarterly*, which itself otherwise costs a pound; and institutions may become members of the Association no less than individuals. Already some co-operation has been established with this country in the preparation of the Association's new Vulgate translation; and the founding of a recognized branch in this country has already been envisaged, should the number of members be such as to justify it. Perhaps those interested might arrange a special little meeting to discuss matters upon such an occasion as the Easter session of the Catholic Conference of Ecclesiastical Studies, which this year has been celebrated with record numbers and success at St. Edmund's College, Ware.

C. LATTEY.

"THE MONTH" AND THE MISSIONS

Once again we offer our sincere thanks to those who have volunteered to provide a MONTH for a missionary and we regret that there has been some delay in allotting several of these. This is due to the arrears of work which had accumulated but which are being dealt with as rapidly as possible. Our gratitude goes also to all who have sent foreign stamps. The reminder should be added that stamps are at times so badly packed that they are damaged in transit and thus lose their sale value.

All who are interested in the Forwarding Scheme will, we are sure, read with pleasure Monsignor Telford's article in the present issue on England's Missionary Effort. It was occasioned by the Centenary of the Association for the Propagation of the Faith which is being celebrated this year. In connexion with the Centenary a missionary exhibition will be held in the grounds of Westminster Cathedral from June the 24th to the 29th: at the same time a display of Native Christian Art will be presented by the Ladies of the Grail. It is often objected, even by non-Catholics, that we show far less interest than we should in the noble and apostolic work of the Foreign Missions. This exhibition gives us the opportunity of letting them see that the accusation is, at least, no longer true.

Readers who are willing to forward their "Month" to a missionary or to provide an annual subscription (14s.) for one to be sent direct to the more distant outposts are asked to communicate with The Hon. Secretary, "The Month" Forwarding Scheme, 31 Farm Street, Berkeley Square, London, W.1. Readers must enclose a stamped addressed envelope, and all names and addresses, whether of missionaries applying for "The Month," or readers providing it, should be printed in capitals.

FOREIGN STAMPS, particularly from British Colonies, are collected by the Secretary and sold for the work of the Forwarding Scheme. These should be cut off leaving roughly $\frac{1}{4}$ in. margin. If edges or backs are damaged they are useless.

II. OUR CONTEMPORARIES

- BLACKFRIARS: May, 1939. **War and the Catholic**, by Francis McDermott. [Has some valuable suggestions for the formation of a Catholic outlook on war and military service.]
- CATHOLIC TIMES: May 12, 1939. **The Sign of the Cross**, by Father Herbert Thurston, S.J. [Some interesting details of the history of this familiar Sign and the prayer formula which accompanies it.]
- CATHOLIC WORLD: May, 1939. **Nuns in the Third Reich**, by M. G. Benziger. [Contains an account, based upon personal experience, of the many difficulties encountered by Religious in Nazi Germany.]
- CITÉ CHRÉTIENNE: May 5, 1939. **Sur l'Origine du Racisme**, by Pierre-Henri Simon. [The first of a series of articles on the history of racial doctrines, commencing with writers of the eighteenth century.]
- CIVILTÀ CATTOLICA: May 6, 1939. **L'Appello Pasquale del Papa e la Cristiana Dottrina della Pace**, by Padre A. Brucculeri, S.J. [Some thoughtful reflections on the true nature of peace, prompted by the Holy Father's Easter appeal to the world.]
- CLERGY REVIEW: May, 1939. **The Family between Two Fires**, by Count Michael de la Bédoyère. [A valuable study of modern notions about the family in their relation to the Catholic view.]
- DOSSIERS DE L'ACTION POPULAIRE: May 10, 1939. **Le Communisme et la Paix**, by Père A. Ancel. [A timely inquiry into the real Communist attitude towards questions of peace and war to-day.]
- DUBLIN REVIEW: April, June, 1939. **The Refugee Problem To-day**, by Rev. E. Quinn. [Contains an excellent account of this pressing modern problem with details of the relief work undertaken by English Catholics.]
- HOMILETIC AND PASTORAL REVIEW: May, 1939. **The Social Testament of Pius XI**, by Rev. Charles Bruehl. [A helpful summary of the principal social doctrines of the late Supreme Pontiff.]
- NOUVELLE REVUE APOLOGÉTIQUE: May, 1939. **Les Groupes d'Oxford**, by Louis Pierre. [A useful analysis and criticism of Group tendencies, as seen from a French Catholic point of view.]
- STIMMEN DER ZEIT: May, 1939. **Das unbekannte Volk der Slowaken**, by Joseph Albert. [A study, historical and cultural, of a little-known Catholic people, the Slovaks.]
- TABLET: May 13, 1939. **The Strength of Poland**. [An interesting account of the various parties in Polish political life and of the measure of unity achieved under the threat of aggression from without.]

REVIEWS

I—POET MARTYRS¹

THIS is a book pre-eminently for Catholics; but it is also a book which every Catholic will pray may be read by as many Protestants as possible for it must bring home to every Protestant reader, far more even than would the unbiased history which he never reads, a knowledge of the fact (to him new and surprising) that so many Englishmen clung, so passionately and so long, to the old religion and of how sincere and devoted and selfless was their conviction.

This, the first volume of *Recusant Poets*, is a collection of poems written by Catholic poets during the sixteenth century, ranging from St. Thomas More (1478—1535) to Ben Jonson (1573—1637). It is the fruit of twenty-five years of research, begun by Father Geoffrey Bliss, S.J., in 1913, continued by him for some years in conjunction with Miss Louise Imogen Guiney who, having the greater leisure, bore the heavier burden, and, after Miss Guiney's death in 1920, completed by her Executrix Miss Grace Guiney.

To the patient research and scholarship of Louise Imogen Guiney and to her persistence the book and its completeness and competence are chiefly due.

That it is complete and a model of competent research and discrimination will be evident to anyone who has knowledge of the period. No such collection of poems has been gathered together hitherto. The only one at all similar, Farr's "Select Poetry Chiefly Devotional of the Reign of Queen Elizabeth," published in 1845, was a collection avowedly Protestant and intended "to exhibit the principles of the Reformation"; this it no doubt did, but unfortunately with such zeal as sometimes to include the verse of Catholic poets carefully amended to accord with those principles.

With certainly equal zeal but with a wider scholarship and a greater honesty Louise Imogen Guiney has been scrupulous to include no verse that was not written by a Catholic Recusant and in cases where the poet, after enduring long suffering for the Faith, at last fell away (as, for instance, Ben Jonson did), to include only verse written by him while he was still faithful.

In making their selection, too, the Compilers have, as the Introduction says, let the historical value outweigh the artistic or intrinsic value of the verse included. Their paramount test—their touchstone—has been, not "Is this good verse?" but "Is it Catho-

¹ *Recusant Poets*. By Louise Imogen Guiney. With a selection from their work. St. Thomas More to Ben Jonson. London: Sheed & Ward. Pp. 419. Price, 18s. net.

lic?" Consequently though much of the verse is beautiful poetry—as how could it fail to be seeing that such poets as Thomas Lodge, Robert Southwell and Ben Jonson contribute—much is merely verse. Almost none is wholly bad. It was a time of singing. The Elizabethans "lisped in numbers, for the numbers came"; and if some of these lispsings cause a smile it is the smile of indulgence that we keep for happy children. And, as a matter of critical fact, it so happens that, in this collection, not only do the contributions of the less-known poets breathe a more fervent faith but many of them achieve a more lyrical singing-note than do those of the poets of greater fame.

For an example, take Richard Verstegan's lovely lyric "Our Lady's Lullaby" which begins:

Upon my lap my sovereigne sits,
And sucks upon my breast, . . .

Or, for sustained and beautiful verse, the long poem by Blessed Henry Walpole, S.J., called "The Song of Mary the Mother of Christ." Here is a piece of it:

O how my crosse was ever mixed with sweet!
My paine with joy, mine earth with heavenly blisse!
Who alwaies might adore my Saviour's feete,
Imbrace my God, my loving infant kisse,
And give him sucke, who gives the Angels foode,
And turne my milke into my Saviours blood.
Sometimes he cast his hand about my necke,
And smyling, lookt his mother in the face: . . .

The selections from each poet are prefaced by a biographical note; these notes are extremely well done, and incidentally provide a compendious historical picture of the time and, as it were, a Chorus to the poems. The introduction, for instance, to the "Marching Song" of the insurgents of the Pilgrimage of Grace—that most piteous episode in all English history and blackest blot on the memory of a king stained dark enough already with lust and murder—is a model of concise history and will open the eyes of all who read it. It should make any honest Protestant blush.

There is no room in this review for more extracts; the reader must find the beauties for himself. There are plenty of them. But, as has been said, beauty of verse is not what this book chiefly sets out to give. The reader—the Catholic reader at any rate—will rise from reading it, not so much with a sense of beauty as with a sense of exaltation—a sense of exaltation and of glory in those, his brothers in the Faith, who so lived and wrote and suffered four hundred years ago. Mingled with that exaltation may creep some sense of shame or wonder whether he himself, had he lived then, would have held fast as they did, go singing, as they did, to his death, or bear with a smile the long years of petty persecution that they suffered. For it was not only those hundreds

who were disembowelled at Tyburn who are our English martyrs but also thousands upon thousands of others who bore the long, slow, persistent, cold-blooded, relentless Tudor persecution of the Recusancy Acts; who were imprisoned and re-imprisoned; who were bled white by fines; who saw their lands and property gradually filched away or summarily forfeited; who were denied all rights of citizenship—and who yet in those long 100 years that this book covers would not deny their Faith.

Through it all they kept a smiling face and sang. Singing they were drawn upon hurdles and singing they climbed the ladder and jested with the hangman. They sang in their prisons, they sang in their hiding-places. They sang as they marched in revolt under the Banner of the Five Wounds. As they fled abroad and as they secretly returned to England; as they crept to the forbidden Mass or sought the absolution of their hunted priests, still they sang. And these are some of their songs.

W.B.

2—MR. GLASGOW AND THE GANGSTERS¹

FOR "gangsters" is how Mr. Glasgow thinks of them. He does not like Germans, claims even that no one detests "the whole German race and its works" more violently than himself. This is very strong, too strong of course. He softens the pill, however, by allowing that the average individual German "and still more the average individual Italian is a cultured and reasonable human being." But for all this dislike of things Teutonic he is wholeheartedly in favour of Mr. Chamberlain's Munich policy. The Premier's success lay, he thinks, in refusing to meet the gangsters on their own ground. "Granted that the other people really are 'gangsters.' To clear-minded people it is better, other things being equal, not to have a war with gangsters." The book is dedicated to Neville Chamberlain Cunctator (the "delayer") after the title of Quintus Fabius Maximus who, in the phrase of the Roman poet, saved his country by refusing to give battle.

Mr. Glasgow is an experienced critic of foreign affairs. For seventeen years or more he has written this section in the *Contemporary Review* and has been the Diplomatic Correspondent of the *Observer* since 1920. His analysis of events since Versailles and especially since Munich—for this is the substance of the book—is well informed, balanced and objective. His judgment upon French and British post-War policy is as severe as is his condemnation of the present German mentality. He is blissfully free from that horrid ideological bias which often mars accounts of international questions: he reveals few prejudices except the healthy

¹ *Peace with Gangsters?* By George Glasgow. London: Jonathan Cape. Pp. 288. Price, 7s. 6d. 1939.

one of wanting peace at all costs and thinking war the zenith of stupidity, and he has no "democratic" cudgel wherewith to belabour the rest of Europe.

The key to his analysis is the following. War used to be an instrument for deciding political issues, in other words, war was politics by other means. To-day the process has been reversed, and virtual war is being decided by political methods. There has been a "shadow" war whose victories have been gained by the threat rather than the use of force. This is bad enough, but it is preferable to actual war: the competition for the world's spoils is at least "bloodless." Each crisis, he considers, lessens the probability of war the next time though he does allow that patience has its limits, patience with dictators "whose curse it is—to themselves and to others—that they must for ever be going up and up, lest they come down and down." But, like every other business, that of "power politics" is being conducted to-day more scientifically.

In brief and almost "staccato" sections he has valuable remarks upon relations with Italy and the problem of Czechoslovakia. The latter country "was made by Great Power intrigue and was destroyed by Great Power intrigue." For the Czechs themselves he has sympathy: they are "a race of fine quality, hard-working, shrewd, sound, accomplished": their fault was "in their stars." It is doubtful, he thinks, whether expansion by Germany in Central Europe has given it added strength: history has shown that particular game to be uncomfortable and dangerous to those who undertake it. "The small nations of Central Europe are the world's greatest experts in being a nuisance to those who try to dominate them."

What remains the big issue? Either war or Mr. Chamberlain's plan of allowing democracies and dictatorships to live and let live, the competition for world power being then fought out by another method than that of open war. The object of the latter is to save civilization which would be shattered by another war. "Would it console any intelligent human being to reflect that the gangsters too had perished in the general wreck?"

The author is dealing with events rather than with ideals. He does, however, direct us to the only ultimate and permanent solution of all these problems in his statement, uttered with regret, that "the world is still too young, at any rate in its international aspect, to appreciate the precepts of the Sermon on the Mount, simple, true and even practical as those precepts be." "Too young"—is this correct? In a sense it is, since Germany and Italy, as modern unified States, are in their youth. Possibly "second childhood" would be a more suitable expression, for the world in its maturity knew the force and value of these precepts, however slowly it may have implemented them. But they remain and the world will have to come back to them.

3—THE MISSIONS AND NATIONALISM¹

A MOST valuable contribution has been made in these pages to missionary science. In spite of the undoubted brilliance of its pioneers, this branch of study seems at first to have suffered from excessive homage to non-Catholic criticism of Catholic missionaries in the matter of State intervention and even to the example set by non-Catholics themselves. French missionaries were pilloried in German periodicals at the outbreak of the Great War, a time when, as the author kindly remarks, it was difficult to retain any cool objectivity. A calm, charitable investigation is here undertaken in reply, with regard to the Picpus and Marist Fathers. It is a searching analysis, based on the testimony of educated writers, English, German and French, Catholic and non-Catholic, of the period concerned and is in no way contradicted by enlightened modern record. The missionaries emerge from the investigation fully justified in their conduct. There are even instances of heroism, precisely in relation to this question of nationalism, frankly recorded, it is pleasing to note, by the adversaries.

As to the wide question of the legitimacy of State intervention, the subject is introduced with the utmost historical calm; its terms and implications, the method of procedure to be adopted, the differences in the form of the question in various ages, the basic principles to be kept in mind—all are laid before us with that lucidity to which we are accustomed in French writers. The opinions of theologians, ancient and modern, and of Popes, ancient and as modern as the "Pope of the Missions," are arrayed with force and interest, in no cut-and-dried fashion but with full comment, regarding the field covered by their pronouncements, the spirit of the time when they were uttered (causing, *e.g.*, the sweet-tempered St. Francis de Sales to speak in very firm, yet restrained language), the limits to be set to them (shown in writers like Acosta and Solorzano), and the difference of the extremist views of Major and Sepulveda from the balance of St. Thomas or Suarez. The various questions to be solved, as they appear in turn, show how careful one must be not to rush into general statements. What is the duty of a Christian power towards its pagan subjects? Is it allowed to a Christian power to compel, by laws and sanctions, its pagan subjects to listen to the preaching of the Gospel? Distinction also is to be made here between compulsory evangelization of the masses and of the individual.

Even the question whether pagans may, after "sufficient" preaching and instruction, be punished for not accepting the Gospel, is treated—with apologies, but on the ground that the

¹ *Les Missionnaires Français et le Nationalisme*. By Père Perbal, O.M.I. Paris: Librairie de l'Arc. Pp. 264. Price, 48.00 fr.

fact of its having been seriously discussed in the past explains certain exaggerations of Governments and even of missionaries. Then questions arise concerning relations between Christian powers and nations not subject to them. This is more dangerous ground. May a Christian power, it is asked, occupy pagan territory in order to suppress idolatry? No doubt most modern Catholics would answer with a sweeping negative; the theological historian is content to sum up with the assurance that "the vast majority of modern theologians" agree with this negation.

The further question, however, as to whether a Christian power may compel, even by force of arms, a pagan nation to allow missionaries freedom to preach, is much more actual and is given very careful treatment, distinction being made between the right and the advisability of exercising that right in given circumstances. The modern jurist, Father Grentrup, S.V.D., will not allow even the abstract right, but in most charitable terms Père Perbal brings to his notice the words of Pius XI in 1928, addressed to the Chinese, recalling how the Church had been ready in the past to accept State protection for her missionaries, especially in time of persecution. When we consider the relations between China and Europe during the last four centuries, such language coming from a Pope who claimed for himself the privilege of consecrating six Chinese Bishops and was even criticized for what might be called nationalism *au rebours*, and who could not but realize what a delicate point he was touching by such a reference, we feel the question is hardly one on which glib pronouncement can be made.

The words of the late Pope, it will be noticed, allude to a question even beyond that to which we refer. Appeal for State support to protect persecuted missionaries, however, seems to be a legitimate corollary to appeal for protection of the right to preach. And it is shown in these pages to have been so considered by Suarez. St. Thomas had justified the principle, and all writers of the sixteenth and seventeenth centuries agreed. Some, indeed, went very much too far and quotations are honestly given, with full references, especially with regard to de Salazar, Bishop of Manila, and the hot-headed Jesuit, Sanchez, the latter of whom was severely reprimanded. Yet even to-day, in spite of Father Grentrup's appeal to international law (which takes no account of the higher divine law), the right remains with the Church to invoke State intervention to render possible the preaching of the Gospel and to protect her missionaries. The desirability of using that right will depend on circumstances.

One defect, which, though minor, can be very annoying, is to be regretted: the manner of referring to sources, *e.g.*, "Solorzano, *op. cit.*" After searching carefully through the notes for fifty or sixty pages to find the name of the work, one has to look in the text for the nearest reference to the writer (about twenty pages

earlier) and again refer to the notes before finding the book in question. Is it not better to have a list of full titles at the beginning of the book, at least of the sources to which allusion is often made?

It would be a pity to end on a querulous note, so we add that such a failing is soon forgiven when one considers the solid worth and the clear, interesting, and, above all, edifying treatment of so difficult a subject, which might, in other hands, have been dealt with in an unhistorical and partisan spirit.

G.B.

4—POPULAR CHURCH HISTORY ¹

NO book deserves a better welcome than a good Catholic popular history. More than anything else it shows the Church in its true perspective, both to the faithful and to others. Yet in this country good Catholic popular history books are all too rare. It is true that Mr. Belloc has done us all a service that we can never repay, but Mr. Belloc's works gain their clearness and much of their value from the very fact that they bear the emphatic stamp of his own vigorous personality. There still remains a lack of more dispassionate and less personal books, such as can readily serve as textbooks. Hence, those whose task it is to give Catholic youth its first idea of history, are only too often compelled to make them see the glories of their inheritance through the distorting medium of non-Catholic or anti-Catholic textbooks. The evil does not stop when schooldays are over, for those of more mature years to whom some knowledge of Church history is essential, may find themselves compelled to rely on a book written in a foreign language. They will be told that there is nothing suitable in their own tongue.

For these reasons Father Hughes's new book deserves the warmest of welcomes. It is an ambitious venture, but a successful one. His aim is to give an account of all that is important in the Church history of two thousand years, and to do so in less than three hundred pages. His book is no mere list of men and events: and he writes in a lively and interesting manner throughout; his book may well kindle an interest in history among many, to whom it has previously been an obscure welter of unimportant persons, and unintelligible dates.

All the ten chapters are well written, and it is difficult to single out one rather than another for commendation. The first half of chapter vi deserves special mention as it shows so clearly the prevailing forces amid that depressing medley of feeble men and futile causes, which we call the fourteenth century. The chapter on the

¹ *A Popular History of the Church.* By Rev. Philip Hughes. London: Burns, Oates & Washbourne. Pp. xi, 278. Price, 7s. 6d.

so-called benevolent despots is equally admirable—and how refreshing it is to find someone frank enough to describe the real Pombal!

Father Hughes is liberal in his praise, where praise is due, but he is not afraid to say that the Church has known abuses. We might expect to find the Renaissance papacy arraigned in his pages, but what is more surprising is to find that he criticizes quite openly the Popes of the last century, prior to Leo XIII. Such frankness inspires confidence, and makes us feel that he is writing a history and not a panegyric of the Church.

Such errors as there are in the book are of small moment. Some might dissent from his high opinion of Origen (p. 18), others wonder whether Calvin could at any time be called a Lutheran, especially after his arrival in Switzerland (p. 173). To call St. Patrick "a great pray-er" might jar on some. And did not Theodosius rule a united Empire after the death of Gratian (p. 59)? These are, however, only small points, which might be remedied in a future edition, because we hope that there will be a future edition, and more than one. For none can read Father Hughes's book without getting a very true and very noble idea of the great past of the Catholic Church.

W.F.R.

5—SPINOZA AND RELIGION¹

IF racial discrimination were exercised against ideas as it is against individuals, it would be interesting to see how much of Rosenberg's new Germanic religion would have to be jettisoned as coming ultimately from the "Tractatus theologico-politicus" of the Portuguese Jew, Baruch de Spinoza. Father Siwek, S.J., explains that this treatise on the relations of Church and State was written to supply the Dutch dictator of the time with a rational justification for his policy towards the Churches of Holland, a policy which had most of the marks of a *Kulturkampf*. Spinoza had already in mind the idea of a "religion of Reason" which would permit the ordinary Protestant to escape from the vicious circle involved in proving the Bible by the Bible, and he took the opportunity of attaching this new religion to the State, and declaring (ch. xix) that the Church had only such rights as the civil power thought fit to confer on it. It is true that at the time the militant intolerance of the Calvinist clergy and the frequency of their appeals to Scripture in political matters gave Spinoza's work the appearance of a plea for liberty, but are not the German propagandists equally glib in claiming liberty for the State as against the Church, even though they have not Spinoza's excuse?

¹ *Spinoza et le Panthéisme religieux*. By Father Paul Siwek, S.J. Paris: Desclée. Price, 20.00 fr.

It has been calculated that there have been some six or seven thousand books written on the life and theories of Spinoza, and the best of them is that which was completed in 1936 by the (posthumous) appearance of the fourth volume of Father S. von Dunin Borkowski's great work that had been thirty-five years in the making. Father Siwek writes on a much smaller scale than his great *confrère*, but has all the advantages of that scale in being able to present rapid syntheses and clear, generalized statements of Spinoza's doctrine.

In England Spinoza seems to have aroused nothing but opposition, for he met with hatred and contempt from Hume, Berkeley and Cudworth. Father Siwek (p. 66) seems, however, to be reading too much into the evidence when he says that the slackening in the correspondence between Spinoza and Oldenburg, the secretary of the Royal Society, was due to the latter's suspicion of the new doctrines of his friend; there is another explanation drawn from the facts of Oldenburg's own life. On the other hand his emphasis on the harm done to Spinoza by his predilection for mathematics and contempt for biology is undoubtedly well-placed. Despising animals as mere instruments of man, Spinoza never succeeded in finding room for that theory of final causes, or of the return to God of all that had come from Him, which has found its place in the theories of other Pantheists. There was no sign of a final cause in mathematics, and so there could be none in the system of the world. It is significant, as the author points out, that Goethe was regarded by contemporaries as the "troubadour of the God of Spinoza," and Germany has ever since been his spiritual home. Father Siwek has produced a most penetrating and readable "cautionary guide" to Spinoza.

J.H.C.

6—RACIAL IDEAS AND THE CHURCH¹

IN this age of great missionary activity, *The Salvation of the Nations*, from the German of Hermann Franke, with a preface by Dr. Karl Adam, ought to waken a good deal of interest and, perhaps, controversy. It might be described as an introduction to the theology of nationhood. The writer takes for granted that the extreme nationalism of contemporary Germany is to be a permanent phenomenon in the world, and seeks to show how this development may be Christianized. It is the opposite theory to that of very many at the present time who discern rather a trend towards a universal community in human affairs. Franke contends that the revelation of both the Old and the New Testaments had in view less the salvation of individuals, as individuals, than the formation of a supernatural community, a "people of God." That

¹ *The Salvation of the Nations*. By Hermann Franke. Translated by Canon George Smith. London: Coldwell. Pp. 142. Price, 4s.

is obvious enough. But when he goes on to say that this supernatural community is constructed, so far as its natural coefficients are concerned, upon a racial or national basis, we profoundly disagree. Such a view is absolutely incompatible with St. Paul's words that "there is no distinction of the Jew and the Greek," that "there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free." Throughout his little book Franke regularly confuses the idea of a supernatural community, the Church, with a natural community, the nation. His argument is tenuous to the last degree, and at the end of the book one is left wondering what it was all about. Unless we wish to drop into some sort of Hegelian pantheism, we must stress rather, especially in this age of rampant totalitarianism, the worth of the individual soul and the sacredness of individual responsibility. "He loved *me* and delivered Himself for *me*." All things considered, this is a dangerous little book. One need not believe all the nonsense that is talked about democracy to be quite sure that God does not intend Nazi-ism, however much decked out in Christian plumes, to be the way of salvation for mankind.

J.B.

SHORT NOTICES

THEOLOGICAL.

DE Co-operatione Immediata Matris Redemptoris ad Redemptionem Objectivam (Desclée) is an able conspectus, by the Belgian professor W. Goossens, of the much-discussed question of our Lady's part in our redemption. The conclusion arrived at is that Mary did not directly contribute to the redemptive acquisition of grace for humanity, and the author's view is largely in agreement with Canon G. D. Smith's recent book on the subject.

Dr. F. M. Hník, the Czech author of **The Philanthropic Motive in Christianity** (Blackwell: 16s.), has attempted a study of the relations between theological teaching and welfare-work at various periods of the Christian era. After some account of the ideals and practices of the early Church he devotes three long sections to St. Thomas Aquinas, Luther and Calvin, and the modern Liberal and Humanitarian group deriving from William Channing. An epilogue describes the part which the national Church of Czechoslovakia would allow social work to play in its ministry. The author's challenge is not unfair if it be taken not too exclusively, for while it is true that "by this shall men know that you are My disciples," nevertheless, the holiness of the Church that is manifest in works of practical philanthropy is but one of the marks of the

true Church, and should be considered in conjunction with doctrine and history before it can be properly estimated. Unfortunately the author regards Christianity as little more than "going into a huddle about Christ" or, as he says, "a collection of organized tendencies to follow Jesus Christ in common, within ecclesiastical aggregations from Apostolic times until the present day." It is this standpoint (according to which dogma becomes "an interim statement of the attempt to express the relation between God and the human soul," or briefly, the Stop-press of the Inner Light) that vitiates the whole inquiry. For the Kingdom of God upon earth, it appears, is not the Church which Christ came on earth to found but a Utopia of happily evolving personalities. Further, his methods of inquiry into historical matters leave much to be desired. Thus his readiness to generalize from statements about slavery in St. Thomas to the outlook of the Medieval Church is unsound, for the view of Scotus on this subject (IV Sent. d. 36) is more developed and had a greater influence upon contemporaries; this is hostile to all slavery except that which is self-imposed or incurred as a penalty for crime. Again, he should not say *tout court* that "on the Church estates the serfs as a rule had to work under the same heavy burden as on the others," when the Gallic Council of Eause in 551 expressly orders that they should be treated more easily than those in the hands of laymen. In estimating the services of medieval Christianity to the poor and needy, it is as important to consider what medieval authorities said upon such topics as the "just price" and the condemnation of usury as upon the subject of slavery. But Dr. Hnik has not attempted this, and his work suffers in consequence from a lack of true perspective. One might read this book and remain unaware that for over 400 years (1218—1632) a single religious Order was ransoming Christian captives from slavery at the rate of a thousand a year.

SCRIPTURAL.

The title of this book, **The Women of the Bible**, by Cardinal Faulhaber (Coldwell: 7s. 6d.), will at once bring various names to mind. Most of them will be found described in this series of portraits, and the life and character of each is worked out from Scriptural sources, with much incidental instruction given in the annotation of the texts against a background of sound learning, predominantly Biblical. Outstanding figures, good and bad, are described either singly or in groups according to the relative importance given them in the Scriptures; some are treated primarily as persons, others as types. Special emphasis is given to Rachel and Anna in the Old Testament, and, of course, to our Lady in the New. Naturally, so great a subject cannot be treated exhaustively in 248 pages, so not every woman mentioned in the Bible is included; the notices, however, of those who do appear are ade-

quate—except that of St. Mary Magdalen who is portrayed only as the repentant sinner anointing our Lord's feet. The literary references are mostly to German sources, but they are always translated. The book would be more useful if an index had been included: but this is of minor importance when compared with the value of the book heartily commended in a preface by the late Archbishop Goodier.

CANON LAW.

Our missionary readers, in particular, will welcome the re-edition of the volume on Marriage in Father Vromant's *Ius Missionariorum* (L'Edition Universelle: 45.00 fr. belg.). For the benefit of those who are not familiar with this useful book, let it be said that it was written primarily for missionaries and deals with those aspects of marriage legislation which present greater difficulty in mission lands and are only lightly touched upon in the ordinary course of studies. There are the usual three divisions: *de matrimonio contrahendo*, *de solutione*, *de causis matrimonialibus*. Missionaries will be grateful for Father Vromant's generous citations from authorities and for the safe guidance he gives in disputed questions. Busy missionaries like to be told exactly what they can, or cannot, do; they can postpone the author's discussion of difficult points till they have a little leisure. The section on "*privilegium fidei*" has been recast, and use is made of Père de Léry's work. Since the book was published before the Propaganda reply "*de Catholica educatione proles in missionibus*" (cf. *Commentarium pro religiosis et missionariis*, 1938, fasc. 2.), the treatment of this point in the matter of dispensation for *mixta religio* or *disparitas cultus* is not quite exact. According to this reply, missionaries may baptize catechumens whose older children refuse to become Catholics, or those who have lost all rights over younger children (in lands where native custom so decrees), provided they do what they can for the Catholic education of such children. Under the same proviso natives may marry even though bound by native custom to surrender one or more of their children to pagan or Moslem kinsfolk who will not bring them up as Catholics.

PHILOSOPHICAL.

Cast in the form of conversations between a student who is about to begin his course of Scholastic Theology and a professor of the same subject, *Comment étudier et situer St. Thomas*, by Père Timothée Richard, O.P. (Lethielleux: 18.00 fr.), ostensibly sets out to "introduce" the beginner to St. Thomas, but is, in point of fact, much more in the nature of an apologia for St. Thomas, as against certain modern critics who find him "out of date," "unpsychological," "full of jargon." The author has, of course,

no difficulty in convincing his hearer that these charges are unfounded or at least much exaggerated, but he would be a very intelligent "beginner" who could assimilate so quickly so much metaphysical analysis, and whilst the student who has given some attention to the works of St. Thomas will find the book not without interest and value, it is only fair to warn the inexperienced that this book is not for them.

The author of *Der Schoepfungsplan*, Dr. Bernhard Steiner (Raeber & Co., Lucerne: 9.50 Swiss fr.), discusses some of the most vital questions of biology. Starting with the principle that neither facts nor theories alone make up science, but the happy combination of the two, he tries to explain and to evaluate the theory of organic homology in the light of the Aristotelean-Thomistic system. The book itself is ample proof that the author is well acquainted with the leading authorities on biology. Modern biology, he holds, does away with the theory of Evolution as stated by Darwin. Supporters of Evolution are misled by assuming that similarity between types is a proof of their common origin. This conclusion is invalid. If all mammals show a certain similarity, they can be *represented* by a common type which is nothing more than the Aristotelean *idea universalis*; but to take this type in a realistic sense is absurd, for it is no more than an abstraction founded in reality. All biological research ought to establish the existence of either logical or ontological relations. If, therefore, there is similarity, which may suggest Evolution, it must be strictly proved that there is a relation in the ontological order. But the facts point rather to the existence of independent classes of organic beings which cannot be shown to have an ontological connexion, though logically they may be reduced by abstraction to a common type. The author shows that neither the Cartesian conception of the world nor any of the more recent systems can give a satisfactory explanation of the biological data, whilst these data fall into line with the Aristotelean system—the reason being that this is based upon realism. Darwinism holds that every organ has come into existence because there was a need for it, *i.e.*, function is the primary factor which explains existence; necessity created the organ. This book affords ample proof, especially from the differentiation of sex—a fact which has hitherto not been sufficiently considered—that such a theory is not supported by the facts. It is one of the fundamental principles of Aristotelean philosophy that function follows from being. This would allow for the existence of a great variety of beings and organs: there is no reason why this variety should exist if functional necessity is the determining factor. There is plan and order in the world, not mere chance and survival of the fittest. Dr. Steiner's work is of great importance for those who are in search of a philosophy of biology.

The second impression of *A Philosophy of Form*, by E. I. Wat-

kin (Sheed & Ward: 8s. 6d.), calls for little more in the way of comment from *THE MONTH* than a reiteration of the words with which we greeted the original volume: "It is remarkable and deserves our admiration and gratitude and serious, if critical, study." It is too early to estimate its effect on contemporary thought, but there can surely be little doubt that it will come to be recognized as a genuinely important contribution to modern philosophical literature.

Immanence et Transcendance is the title of a critical study on the Existence and Nature of God, by Père A. Grégoire, S.J. (L'Édition Universelle, Brussels). The author first considers different expositions of St. Thomas's arguments for the existence of God, comparing their respective merits as convincing proofs and as truly representing the mind of St. Thomas. He shows that, rightly understood, each of the five arguments depends ultimately for its validity on the truth of the Principle of Causality. The validity of this principle is then discussed and vindicated, the analysis following closely on the lines of that given by P. Maréchal in *Point de départ de la Métaphysique*. The second part of the work which treats of the fundamental attributes of God and the problem of creation, contains interesting chapters on Pantheism and the problem of Evil. The book is well arranged and avoids any suggestion of arbitrariness. The questions that arise are thoroughly discussed before any line of solution is adopted, and in exposing his arguments, the author is precise in defining the scope of the principles to which he appeals. The book should prove interesting and useful to those who desire either a study of the traditional proofs of the Existence and Nature of God, or a critical appreciation of the more serious objections alleged against them.

For all the deference paid to Aristotle by Christian philosophers it is uncommon to find that one of them has devoted himself to the editing of Aristotle's works. It is with pleasure, therefore, that we welcome the text **De Iustitia**, which is an edition of the fifth book of the Nicomachean Ethics, by Father J. B. Schuster, S.J. (Greg. Univ., Rome). Susemihl's Greek text is used, to which is added the Latin version of Lambin, page by page, while at the bottom of each page the paraphrase or commentary is given which that great Aristotelean, Silvestro Mauro, made in the seventeenth century. Father Schuster has added in an appendix some forty explanatory notes of his own. The whole production will be of service to students of the Ethics.

One of the puzzling features of our complex civilization is the contrast between its apparent insensitiveness to human slaughter and its excessive regard for animal welfare. In **These Animals of Ours**, by Rev. Aloysius Roche (B.O. & W.: 3s. 6d.), the question of the "rights" of the brute creation, and such problems as vivisection, blood sports and vegetarianism are introduced and dis-

cussed with all the facility which we have come to expect of Father Roche. He recalls the general principles governing man's conduct in these matters, and while condemning exaggeration and excess of sentiment, he writes from the kindly standpoint of the author who dedicates his book "to the people next door who kindly allow their cat to have afternoon tea with his cat."

DEVOTIONAL.

Miss Renée Zeller's charming little book *Christmas* has now been followed by a companion volume *Pentecost* (B.O. & W.: 2s. 6d.), in which the Church's birthday is described in simple language and delightful manner. The translation is particularly well done: and the common complaint that colloquial speech has become stilted in translation would be thoroughly unjustified here. Indeed it is hard to realize that English is not the original language. The line drawings by Rosemary de Souza are enchanting.

ASCETICAL.

Mirabilis Deus in Sanctis suis, and one of the most marvellous of all God's dealings with His Church, is surely the remarkable variety of life in the unity and uniformity of her belief. In *The Spirit of Saint Dominic*, by Father Humbert Clerissac, revised and edited with an Introduction by Father Bernard Delany, O.P. (B.O. & W.: 6s.), we are introduced to one of the most important forces in the life of the Church, the Dominican Order, presented to us by one who is eminently suited to expound it. The devotion of the Dominicans to the cause of Truth is, of course, emphasized as the great characteristic of their life, or, as Father Clerissac himself puts it, "the genius of the Order is Truth." But that this is far from implying any arid intellectualism is insisted on by the author, who is at the same time fully alive to the dangers of a "Christianity made up of sentiment": devotion, as he insists, "is taking the place of faith and virtue, not to say of duty, whereas it should be its outcome." The many admirers and lovers of this great Order will welcome this book, which will teach them much that they did not, perhaps, so much as suspect of the great riches of Dominican spirituality.

The publishers venture to speak of *The Circle of Sanctity*, by Paul McCann (Herder: 10s. 6d.), as "presenting a new theory of sanctity," which would indeed be an epoch-making achievement. However, the author attempts no such ambitious task as to re-interpret the New Testament, but is content to present to us a series of brief sketches of canonized saints, grouped in a slightly novel way. After an essay analysing the different notes of sanctity according to the traditional classification of the Christian virtues, he goes on to describe different arcs of the circle of sanctity—the

arc of wisdom in which the lives of Aquinas and Bellarmine are briefly outlined, the arc of poverty, joining Francis of Assisi and Francis de Sales, the arc of obedience, which links Joan of Arc and Ignatius Loyola, and so on. Inevitably there is some cramping to fit the different partners into the same mould, but the general result is effective enough, and the volume, which is clearly the result of much patient toil, can be sincerely recommended as adding a little more colour and verisimilitude to the Church's portrait-gallery.

The title of **Ascetical Conferences for Religious**, by Henry A. Gabriel, S.J. (Herder: 14s.), gives a sufficient indication of the character and contents of the book. In such a work, we do not look so much for novelty of thought as for originality of expression and aptness of illustration, and whilst it is not altogether possible to acquit the author of a certain heaviness of style and a conventionality of phrasing which do not make for easy reading, these are off-set by the soundness of doctrine and the obvious experience of the problems and difficulties of the religious life on which the work is based.

NON-CATHOLIC.

The biography of **Henry Luke Paget**, by Elma K. Paget (Longmans: 8s. 6d.) is an attractive story, told with a quite moving simplicity, of a lovable and loving man. Born in 1852, he achieved in his 84 years little, perhaps, that the world would call great, but he must surely have been, in his own Anglican Church, an inspiration and an unwearying witness to Christ. No less a person than Sir Samuel Hoare is quoted as having said of him: "He was one of those men who make you love the Christian and one of those Christians who make you love the Church." It is a worthy epitaph. There is so much that is truly "edifying," in the fullest sense of that much-misused word, in such a life, that no one can fail to be helped by reading it to a truer appreciation of the Christian life, even whilst we cannot but sorrow that one so sincere in his love of our Lord should have been excluded from the fullness of His Revelation. It is indeed not a little surprising that, with all his Ritualistic leanings and in a career which brought him two successive Bishoprics—Stepney and Chester—he should have been so entirely unconcerned with the Roman Question as this life suggests. But whilst we wonder, we cannot but feel thankful that the quiet pages of this admirable study are free from that *odium theologicum* which takes up so much room in many an ecclesiastical biography.

Although there are one or two passages in it phrased a little unhappily, we can commend to Catholic readers **Our Great High Priest**, thoughts on the seventeenth chapter of St. John's Gospel, by Canon Peter Green (Longmans: 3s. 6d.). Canon Green's

method is to take each verse or half-verse and "meditate" on it, combining exegesis, theology and devotional suggestion in a very skilful and genuinely helpful fashion. There is, of course, something inadequate in the remark: "... the Atonement is not persuading an angry God to forgive sinful man, but is persuading sinful man to return to a loving God," but as far as it goes it is orthodox, and it would be unfair to apply too rigid tests to such a work.

HISTORICAL.

In spite of an unfortunate tendency to lapse into the facetious ("Aryan" inevitably suggests "proto-Nazi" and the "Ichorcells" of the Homeric gods "find their specific support in a balanced diet of nectar and ambrosia") **Gods of the Gentiles**, by George C. Ring, S.J., A.M., S.T.D. (Coldwell: 15s.), is a book that was worth writing. Although it cannot be said to shed any very new light on its subject, the religions of antiquity, it collects much useful historical and religious material that is perhaps not to be found elsewhere within the covers of a single volume. Beginning with a sketch of the history of the Sumerian and other Mesopotamian civilizations, Father Ring goes on to outline the different cults and creeds of the peoples (other than the Jews), of the "Assyro-Babylonians," the Persians, Egypt, Greece and Rome. He is not writing, of course, for the professional student of Comparative Religion, and his book does not often go below the surface to discuss the deeper psychological or moral significance of religious beliefs and practices. At times, too, the very richness of the material produces the effect of a catalogue. But on the whole, with the assistance of a number of excellent photographs, Father Ring has succeeded in drawing a lively and accurate picture of that strange compound of superstition and genuine religious awe which made up the worship of paganism.

Among the papers published in Volume XXIX of **Historical Records and Studies** (U.S. Catholic Historical Society, New York, 1938) the contribution of Dr. F. M. Crowley, "American Catholic Universities" (pp. 79-106), deserves special praise. There are no fewer than twenty-six Catholic universities in the United States. But since some of them are fledglings, Dr. Crowley restricts himself to a consideration of the fourteen which boast of Graduate departments. Of these, he singles out for historical treatment, besides the Catholic University of Washington, D.C., three universities which have already celebrated, or are about to celebrate, their centenaries: Georgetown University, also near Washington; Fordham University in New York; and St. Louis University in St. Louis, Missouri. In these and in all of the Catholic institutions of higher learning "every dollar has been made to do the work of ten." Still, one realizes that the American Catholic universities would be in a far stronger position were wealthy Catholics to come

to their aid, and were there fewer demands upon American Catholic generosity from other parts of the world. Their endowments consist of the consecrated lives of the Religious, and in a lesser degree the lay Catholics, who staff them. This account amply justifies the author's prefatory remark that "it is an encouraging and heroic story we have to tell." In view of the historical nature of its treatment, it would have been fitting to mention the new Institute of History at Loyola University, Chicago, in testimony of the progress that is being realized in historical research by American Catholic educators.

Portugal had secured a territorial footing in India about a century before the English East India Company started a factory at Surat (1612): and fifty years later Portugal ceded to England a small portion of its possessions as the dowry of Catherine of Braganza, when she was espoused to Charles II. The portion handed over was Bombay, and in his book **How Bombay was Ceded** (Taraporevala Sons, Bombay: 3 rupees) Father J. H. Gense, S.J., tells the story of the cession. At the time Bombay consisted of a miserable island, ten miles long and two miles wide, an area of bare rock and swamps, occupied by fourteen Portuguese families and a small native population, a few of whom had been converted to the Faith. Its very limits were undefined, and the terms of the treaty were sufficiently ambiguous to give rise to controversy at once. The authorities in Europe were too far away to superintend the transfer, and their agents in India, both Portuguese and English, were soon squabbling over points which were not easy to determine. The transfer was concluded only after six years of such disputes, and even then in a way unsatisfactory to both parties. With great pains and care Father Gense has studied this period of Indian history, mostly by reference to original documents, and has made the subject picturesque as well as interesting. It is most significant to note that the English authorities at Surat considered such a tract of waste land scarcely worth the trouble of acquiring: and yet out of the mustard seed of Bombay's island grew the tree of the Indian Empire.

The republication of Dr. Rose Graham's **Essay on English Monasteries** (G. Bell & Sons, Ltd., for the Historical Association: 2s. 1d. post free to non-members) comes at an opportune time. Though written in such a way as to avoid obscure technicalities, it reveals, as one would expect, the writer's knowledge of medieval ecclesiastical institutions in general, and of monasticism in particular. A short historical account is given of the chief English medieval religious Orders. The essay then emphasizes the debt that historians owe to monastic writers from the time of Bede to that of Matthew Paris and later. It illustrates the enterprise shown by the monks in building, and contains a discussion of that vexed question of the management of the monastic temporalities. Per-

haps the most useful part of the book is the description of the layout of a monastery, illustrated by large and clear diagrams. This little book should stimulate and encourage interest in monasticism.

BIOGRAPHICAL.

Hero-worship is a pardonable human weakness, even when it claims for the object of its devotion qualities and achievements to which he has no real right. **Saint Robert Bellarmin et la Musique liturgique**, by Alfred Bernier, S.J. (Desclée de Brouwer: 50.00 fr.), is a book of hero-worship. Père Bernier has gone to infinite trouble to unearth every reference, manuscript or printed, of St. Robert to ecclesiastical music. It was a labour of love and the results are embodied in a large and handsome book. But what is the point of all this, since St. Robert was no more than an amateur of music, and certainly had no special influence on the development of liturgical forms? His genius lay in his completely charming character and in his work as a theologian. One could ardently wish that Père Bernier, who shows a real flair for learned research, had devoted his talent and pains to more profitable subjects, such as those discussed in the first three numbers of the *Studia Collegii Maximi Immaculatae Conceptionis*, Montreal. He describes St. Robert as "un cardinal humaniste," which is to beg a great many questions. St. Robert was emphatically not a humanist in the accepted sense of the word, though he was a most lovably-human saint.

SOCIOLOGICAL.

In a world of mass movements run riot after "-isms" the Franciscan message has a tremendous freshness of appeal. For St. Francis, born into an age of great social and economic upheaval, looked to persons, not systems; and instead of concerning himself with what the "other fellow" ought to do, he started to act himself. Almost at once companions joined him, soon they numbered thousands, the whole world almost was drawn after him; and for the sake of the many unable to enter Religion he founded the Third Order, in which the Franciscan spirit was adapted to their life in the world. With the conviction that the Third Order has still a great part to play in remedying the modern social and economic chaos, the Franciscan Tertiaries of the United States have held a series of recent congresses to promote a fuller understanding of the Franciscan ideal in its bearing upon their own part in public, social and economic life. The conclusions of the fourth Congress, held at Louisville in 1936, embody a definite programme of action, and the task of presenting and expounding this programme was entrusted to Father James Meyer, O.F.M., editor of the "Third Order Forum." Thus far the introductory pages of the resulting book, **Social Ideals of St. Francis** (Herder:

7s. 6d.), which in eight vigorously appealing chapters describes the achievement of Franciscan Tertiaries in the past and their vocation in the present. In a simple, popular manner the author develops the Franciscan principles—personal responsibility (“start with self”), human dignity (“rate man as Christ rated him”), and the characteristic Franciscan virtue of Poverty—as they are concretely embodied in the rule of the Third Order, and considers their application to modern life, thus presenting, as the sub-title has it, “Eight Lessons in Practical Christianity.” We are grateful to the author for this book, which would promote, by a revival of the spirit of St. Francis, just that moral renovation which is so necessary to-day, and without which, as the Holy Father teaches in his Encyclical, “*Quadragesimo Anno*,” the ills of society cannot be healed. But he fails to face the fact that modern society, elaborate already, seems to be moving in the direction of still greater complexity. The practical purpose of the present work would have been better served and its appeal much extended if, in place of the vague yearning for the return of a more simply organized society—an unlikely happening—there had been substituted some sympathetic consideration of the problems of the complex social and economic system in which most of its readers will have to live. On the whole, however, the book presents with real attractiveness the Franciscan message to the modern world.

LITERARY.

Literary criticism, once a fairly self-contained function of the human mind, has opened its gates, and all sorts of strange marauders have gained entrance. The field of literature has been invaded by the metaphysicians, the psychoanalysts, the surrealists and other fearful wild-fowl. In his **Shakespeare Criticism** (Milford: 5s.), substantially his doctoral thesis for the University of Madras, Dr. C. Narayana Menon of the Benares Hindu University has attempted an ingenious synthesis of conflicting lines of approach. “The object of this book is to show that almost everything written on Shakespeare is true.” His method is highly original. His purpose is to bring divergent points of view into the focus of one, single view of Shakespeare and “by opposing” end the conflict. “I am constrained to stress the antithesis in order to suggest the synthesis.” He views his subject from a standpoint that is the absolute opposite of that suggested by Mr. Traversi in his *Approach to Shakespeare*. For the latter, the plays interpret Shakespeare. For Dr. Menon, they interpret the personality of the reader. We project ourselves by imaginative identification into the stream of life portrayed by the poet. “In a great play, we discover strata beneath strata as we dive deeper and deeper within ourselves. This may be called dynamic response. The dynamic response makes a synthesis of criticism possible” (p. 177).

The range of reading exhibited by the essay is wide and immensely varied but it is not all of equal value for the understanding of Shakespeare. Dr. Menon's easy use of the glib formulas of the psychoanalyst is misleading until we read the important note: "In this book we have often used Freud's terms knowing that his psychology is not a science but an allegory" (p. 202). He is aware, too, that even in the artistic sphere, the "allegory" conceals more than it reveals. The essay is extremely well written and full of the liveliness, rapid transitions and quick intuitions of the cultivated Indian mind. We disagree with the central thesis but found much to enjoy by the way.

MISCELLANEOUS.

Mr. Donald Attwater, after wrestling with Butler and collaborating with Father Thurston in serious hagiography, now gives us a slight "parergon," with a title **Names and Name-days** (B.O. & W.: 5s.). It is a glossary of Christian and other names; full of interesting information, it might well be studied by puzzled parents half an hour before Christening time. That Sheila is the same as Cecily, and Rupert really Robert, that Algernon meant originally "the whiskered one": that Gabriel is the patron of postmen and St. Barbara of munition workers: and finally that you should pray to St. Timothy to be freed from stomach-ache and to St. Scholastica for rain: this and other interesting, and at times amusing knowledge, may be gleaned from this book.

There is certainly one person in the world who knows that he would be quite miserable living a gipsy life, but that does not in any way prevent him from thoroughly enjoying **The Caravan Pilgrim**, by Peter F. Anson, with a Foreword by Compton Mackenzie, and fifty-six full-page drawings by the author (Heath Cranton: 6s.). It is the account of a journey made in search of English churches by a well-known Catholic draughtsman, his friend Anthony Rowe, and their horse-drawn caravan—drawn all the way from Datchet to Inverness and back again to Ugthorpe in Yorkshire. Many readers of this review will be familiar already with Mr. Anson's characteristic black-and-white drawings, and will be interested in the "story" behind them. And that story is full of human interest. Although the illustrations are all of churches or colleges, and the letterpress inevitably largely concerned with ecclesiastical architecture, Mr. Anson tells his tale so easily, introducing many episodes of tramps and tinkers, of gipsies and squires, that the result is an admirable book. We grow to love "Jack and Bill" and to share their master's pride in their achievement in drawing the caravan those hundreds of miles and winning such golden opinions from all who met them.

A small pamphlet, **A Century of English Architecture**, by W. Randolph (Heath Cranton: 1s.), is a revised and expanded article,

in which, after a backward glance over English architecture from the days of the Gothic Revival, the author has some stern things to say about modern products, which he regards as characteristic of the society that is responsible for them.

MINOR PUBLICATIONS.

Among recent C.T.S. publications is to be noticed the last address of Abbot Vonier, delivered to the Catholic Evidence Guild in London, and entitled **Heralds of Catholic Truth**: a short biographical notice of the Abbot is included in the pamphlet. The "heralds" in question are the members of the C.E.G.: they and others will be encouraged by the thoughts and sincerity of this latest address. It might have been better to have a sub-title on the front page stating that the pamphlet contained an address to this particular audience.

Bedtime Stories, by M. Keelty, offers us a series of short tales for children with the moral very obviously drawn. **Homecoming**, by Clare Stapleton, tells, in clear and simple language, of yet another "homecoming" to the Catholic fold.

The new missionary pamphlets are well produced and interesting. Of exceptional value is the record of **Cardinal Hinsley's Travels in Africa**, arranged by Father Herbert Keldany. **England and the Missions**, by Mgr. Telford, gives an inspiring account of missionary enterprise in this country since the foundation of the A.P.F. one hundred years ago. By the same author is the chatty description of the Missionary exhibition "which travels up and down the country like a circus," told from the standpoint of two children. Two further pamphlets, **The Story of the Mill Hill Missionaries**, by the Rev. P. J. Morris, and **The Call of the Missions and the Answer of the Popes**, by Father C. C. Martindale, S.J., are sufficiently explained by their titles: both are full of interesting information and are suitably illustrated. Altogether an excellent set of small publications.

In the smaller format we notice: **Missionary Devotions**, with a short preface by Archbishop Goodier, S.J.: **Weekday Mass**, by S. Bliss, which gives admirable advice how daily Mass may be profitably heard: attention is concentrated upon what *we* get from hearing Mass, and the purpose and ends of the sacrifice are not considered: **The Comfort of the Scriptures**, compiled by a Religious of the Holy Child, contains extracts from the Sacred Books which may well inspire consolation under circumstances of sorrow or adversity.

My Retreat Book (St. Joseph's Press, Cork: 2d.) is a small handbook useful for retreats with blank pages at the end on which resolutions might be written. It collects quotations deemed useful for retreatants and might be of service in houses devoted to week-end retreats.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- AMERICA PRESS, New York.
Looking on Jesus. By Paul L. Blakeley, S.J. Pp. ix, 116. Price, \$1.00.
- BEAUCHESNE, Paris.
Mon Curé Parle. Tome III. By Henry Chevré. Pp. 157. *La Théosophie et l'Anthroposophie.* By Léonce de Grandmaison and Joseph de Tonquédec. Pp. 189.
- BONNE PRESSE, Paris.
Ignace de Loyola. By Bernard Amoudru. Pp. 207. Price, 10.00 fr.
- BURNS, OATES & WASHBOURNE, LTD., London.
Pentecost. Illustrated. By Renée Zeller. Translated by Mary Russell. Pp. v, 51. Price, 2s. 6d. *Names and Name-Days.* By Donald Attwater. Pp. xii, 124. Price, 5s. *The Old Testament.* Cambridge Summer School Lectures, 1938. By Various Authors. Pp. xiv, 333. Price, 7s. 6d. *The Glory of Martyred Spain.* By Luis Carreras. Pp. v, 201. Price, 6s. *The Oracles of Jacob and Balaam.* By Eric Burrows, S.J. Pp. x, 115. Price, 12s. 6d.
- CASSELL & Co., London.
Savaran and the Great Sand. By Douglas Newton. Pp. 282. Price, 7s. 6d.
- COLDWELL, London.
Canticle of Love. By Marie St.-Cecile de Rome. Translated by Mary Saint Stephen. Pp. xvi, 307. Price, 6s.
- ÉDITIONS DE LA CITÉ CHRÉTIENNE, Brussels.
Nos Enfants et Nous. By Dr. Étienne de Greeff. Pp. 208.
- FROM THE AUTHOR, St. Joseph's, Mill Hill.
The Formula of St. Cyril of Alexandria. By Joseph van den Dries. Pp. 171. Price, 5s.
- HERDER, London.
The Yellow River Runs Red. By Rev. P. X. Mertens. Translated by Beryl Pearson. Pp. xv, 181. Price, 7s. 6d. *A Better Rural Life.* By Edgar Schmiedeler. Pp. xi, 304. Price, 12s. *Ascetical Conferences for Religious.* By Henry A. Gabriel, S.J. Pp. vi, 372. Price, 14s. *The Risen Christ.* By the Most Rev. Tihamer Toth. Translated by V. G. Agotai. Pp. 213. Price, 8s. 6d. *The Believer's Christ.* By Rev. L. Koesters, S.J. Translated by Rev. J. W. Grundner. Pp. 416. Price, 14s. *The Circle of Sanctity.* By Paul McCann. Pp. 271. Price, 10s. 6d. *The Happy Life.* By Saint Augustine. Translated and annotated by Ludwig Schopp. Pp. v, 125. Price, 7s. *Yes, Father.* By Rev. Richard Graef, C.S.S.P. Translated by Rev. T. Rattler, O.S.A. Pp. 263. Price, 10s. 6d. *The Prince who gave his Gold Away.* By Sister M. Fides Glass. Pp. 218. Price, 8s. 6d. *Cosmology.* By Paul J. Glenn. Pp. vii, 338. Price, 10s.
- JONATHAN CAPE, LTD., London.
Man's Unconquerable Mind. By R. W. Chambers. Pp. 414. Price, 15s. n. *Peace with Gangsters?* By George Glasgow. Pp. 288. Price, 7s. 6d. n.
- KENEDY, New York.
Our Lady's Rosary. By Frs. Callan and McHugh, O.P. Pp. xxv, 164. Price, 35 cents. *America looks at Spain.* By Merwin K. Hart. Pp. xviii, 253. Price, \$2.50. *Victory Over Vice.* By Rt. Rev. Fulton Sheen. Pp. 107.
- LEAFLET MISSAL, U.S.A.
The Sacrifice. By Paul Bussard. Pp. 210.
- LETHIELLEUX, Paris.
Prélat des Ouvriers. Cardinal Manning, 1808—1892. By M.-L. Garnier-Azais. Pp. vi, 114. *Avec Dieu Tousjours . . .* By Arch. Desbucquoit. Pp. 138.
- LIBRAIRIE DE L'ARC, Paris.
Les Missionnaires Français et le Nationalisme. By P. Perbal, O.M.I. Pp. 267. Price, 48.00 fr.
- LIBRAIRIE PLON, Paris.
Le Christ dans l'Art Français. Vol. I. Illustrated. By P. Paul Doncoeur, S.J. Pp. 197. Price, 60.00 fr.
- MOUNT MELLERAY, Waterford.
A Cloistered Heroine of our own Times. Pp. 76. Price, 1s.
- OXFORD UNIVERSITY PRESS, London.
European Civilization. Vol. VII. By Various Authors. Compiled by Edward Eyre. Pp. 1209. Price, 21s. n.
- PUSTET, Regensburg.
Die liturgische Feier. By Josef Andreas Jungmann, S.J. Pp. 111. Price, 2.60 m.
- SHEED & WARD, London.
Love, Marriage and Chastity. By E. Mersch, S.J. Pp. ix, 75. Price, 2s. 6d. n.
- TARAPOREVALA SONS & Co., Bombay.
How Bombay was Ceded. By J. H. Gense, S.J. Pp. 108. Price, 3 rs.

